

The Testament

Patriarches, the

Job, translated out of

into Latine by Robert C.

some time Bishop of London

and out of his copie into

French and Dutch by

others Now englished by A. G.

With the text in French an ancient French copy
written in parchment. Is kept in the same
small & thin of a book.



Printed at London by Peter

Print for the A. G. G. G.

Richard Day, 1691

13-2000

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4 To the christian Reader.



The best these our happy daies
 in some respect, good Christi-
 an, haue and intoy diuers &
 sundrie workes, tending to
 the subuersion of befall and
 the erection of godlines: yet
 considering that as earthlie, so we spiritu-
 all soldiors, seldom run to the watch with-
 out a larum: I thoght it conuenient to call
 vpon you with this graue and godlie book,
 of long time hid in Hebrue, now come to
 light in English. The malice of the Ietowish
 people in concealing it, by reason of Christ
 the righteous, so often prefigured, was in-
 tollerable, but the singular prouidence of
 God in preserving it vnspeakeable, & now
 at the last, though chargeable, yet fruitfull
 is the expressing & printing in our naturall
 language of this, so worthie, so golden a
 writ: being of it selfe, without the accessa-
 rie painting of eloquent speache, & Mirro-
 for prince, a preacher for all christians, a
 beautifull glasse for women, for children, ser-
 uants, & such like, a wise, plaudible, & mosse
 readie scholemaster. For, to applie to eue-
 rie particular estate his peculiar proper-
 tie: art thou a prince, a magistrate, a ruler,
 let Iudas rule thee: If thou thinkest vpon
 manlie courage, he teacheth thee valiantnes,
 if thou seeke to gouerne aright, he willet
 thee to flie tyrannate: if thou thirst after ma-
 ners of life, he soundeth it out, that vaine-

A. ii. glorie

To the Christian Reader:




Leuy.

Iacob.

glorie, fornication & discord, blemish, weaken, & at length utterlie consume nobility Let me proceed farther, & aske a question? Art thou a bishop, a minister, a preacher of Christs birth, life and death? behold Leuie as a Lanterne. Thou canst teach thy selfe, but he can teach thee better, thou spekest to other, harken to him that talketh to thee: of thy office, how holie it is, how honourable the contemners therof how miserable, by whom begun, continued, & confirmed: of thy state of life, what, and how it should be, Nunquā sine Sale, sine Sole: to be short: of thy blessednes if thou art godly, wise, and learned: of thine and their plagues where thou liuest, if wicked and ignorant. What should I saie more? Looke vpon Iacob, O you parents, peruse the xii. godlie fathers in time & order: learne of him & his, to pray to God in Christ his name for your Children, haue regard to their instruction: the want of the former your children shal mis the neglect of the latter, you your selues shall bewaile. For the harrie prayer of a father to the Almighty for his children is a riht singular benefit: but he that for foolish pitie giueth them the bridle, is before God accounted a giltie partaker of their sinful race. View this booke therefore, harken how to teach your selues & your children. You haue alreddie handled a Sicke mans salue, inioy now at length a Sick mans toong, to instruct them when you leaue them, and what

To the Christian Reader.

What to leaue them when you die, else their
end wil be lamentation, but yours lamen-
table miserie. And come you hither you
chilozen of the earth, read, see, and say that
old father Ruben with his good brethzen Ruben.
redilie & rightilie describe the blessed pathe
of righteousness, and the forlorne waie of
Beliall, the one to flie the other to followe.
Wilt thou begin with the eldest, for that
old age seemeth wisest: stop not then the
eares of thy hart and bodie to so wise and
sweete a charmer. O the number, O the
pugliesome portrature of those deadly spi-
rits, that he hath so orderlie numbred, and
cunninglie coloured.

Lecherie.  Pride,
Enuie.  Vaine glorie,
Gluttonie,  Vnrigheteousnes,
Brauerie,  Wilful ignorance.

All these as they seeme, are indeed pernici-
ous: but the former is most detestable, the
end whereof is consumption of this earth-
lie bodie, and destruction of the soul. Which
wellspring and puddle of euill, if thou wilt
haue dried vp, cease from drunkennesse: if
not see it, haue not a narrowe and greedie
ete vpon a beutifull face: if not drinke, stop
thy mouth from busie questions with wo-
men: to conclude, if not therein be ducked
and drowned, vse labour, tame youthfull-
nesse. For in this I ouershooting my selfe,
(saith Ruben to his chilzen) defiled my
fathers bed. Therefore look not vppon the

To the Christian Reader.

Simeon.

Juda.

beautie of women, muse not vpon their doings, but keep your selues occupied, either in learning or some worke : charge your wiues and daughters that they trim not their heds, wil them to chasten their looks for euerie woman that dealeth deceitfully in these thinges, is reserued to the punishment of the world to come. Which trade of life to eschew, seeing it is difficult without the fulfilling of the law, & the law partly consisteth in mutuall loue: Striue with Simeon the second brother to auoid strife, which blindeth the minde, pineth the bodie, prouoketh murder. The remedie wherof, is both forgiuing & forgetting. Take to thee Iosephs cheerefull countenance, a perfect platforme of a quiet minde, yet set before thine eyes Simeons withered hand, a right plague for such as sin. Al which disquietnes & mischiefe safelle to set aside, let not Juda be set aparte. Gather by him experience, that for a man to glorie in his owne works is sinfull, and he which vpbraideth another mans vice, standeth slipperie. Juda choked Ruben his eldest brother with his fornication : marke, who sinned immediatlie but eniuous & railing Juda: Did he not offend after the flesh in the Cananites house: Did he not take a wife without consent of parents: two great sins, & alas in these our daies to much vsed, yet punished, the one with want, or at least smal tole of children saith father Juda, the patriarch, but the o-
ther

To the Christian Reader.

ther with intollerable danger of bodie and
soule, saith S. Paule. Wherefore abstaine
from wine, abhorre drunkenness for such a
one slandereth not, reherfeth not another
mans sins, breedeth no sedition, but imbra-
ceth loue and charitie in a single heart: as
good Father Isachar, who neuer railed, nor
was hurtfull and spiteful to his neighbor,
neuer eat his meat alone but gaue part to
the poore, neuer remoued the boundes and
marks of other mens grounde, but loued
al men as his natural children. And that as
we read this, so we might expres the same
in life and conuersation. Mercie and Loue
is a pretious iuell, the maintainers wherof
being iointlie connered prosper, once dis-
seuered come to naught. For the waters
(saith zabalon) wash awaie the sand, when
the stones & timber are dissolued. Whose
mercie & singular compassion was rewar-
ded singularlie. Gif his testament, resem-
ble his rare charitie in clothing the naked,
and feeding the hungrie, knowne and vn-
knowne, as well strangers as his coun-
trie men. Let not the spirit of Dan posses
your mind: Suffer not the wrath of Gad
to settle in your hart for such work with
fore instrumentes, bitter speeche, trecherie,
and violent hands, yelding fruit not much
unlike as you may read, as you maie see.
Wilt thou be taught the redie path to that
that thou dost seeke: two waies there bee
(saith Asar) Once the one, the other vertue.

Isachar.

Zabalon.

Dan.
Gad.

Asar.

A. iiii.

Rep.

To The cristian Reader.

Deptalim.
Ioseph.
 Deptalims race. Embrace the latter, es-
 chew the former. But he that walketh in
 them both blindeth men, deceiueth himself
 & mocketh God, whose double faced dealing
 shalbe double punished. Such are the con-
 fessors, such are they that are mercifull in e-
 uilnes, such are they saith Aser, that faste
 from meats but not fro fornication. Haue
 therefore a simple hart with righteous Ioseph
 the blessed of the Lord, the riht figure
 of Iesus Christ: for hatred he shewed loue:
 being cursed he blessed, being shot through
 he did not so much as bend his bow: albe-
 it his bretheren would haue slaine him, all
 be it they cast him into a well, though they
 sold him as a bondslawe, and that to stran-
 gers, and such as hated shepherdes to the
 death, of whom he was whipped & tormen-
 ted: yet he when they stood in feare, gaue
 them comfort: when they were welnigh sa-
 mished, gaue them soule: when by his au-
 thoritie might destroye, by his authoritie
 did preserve: being their lord, blessing them
 as his betters: being their brother accep-
 ting them as his childe: their unkindnes
 not spoken of, their conspiracies forgotten
 their cruell dealing moste louinglie, moste
 mercifullie forgiven. You haue heard his
 loue toward his neibor, harken his obedi-
 ence toward God. When he was misera-
 bly afflicted did he rage & swell: When hee
 was made a bondslawe of a fre mans son,
 did he cry out of heauen: being vtterlie
 forsaken

To the Christian Reader.

forfaken, did he vnpatientlie accufe Gods
 iustice: no, Expectans expectauit dominū.
 And at the last, the Lord which hid his face
 did shew his countenance, of a caitife, in
 respect, making him free, of a freeman
 welthie, of a welthie subiect, an honorable
 personage, lord president of Pharos land.
 Whom the Egyptians being aliue, loued,
 being ded loued, being rotten loued, whom
 liuing neither wealth nor woe could make
 to swell: neither promise or threats of the
 Egyptian strumpet could make slide: and
 therefore being dead, neither world, diuell,
 nor mans policie could make forgotten. O
 that our mortall race might thus beginn,
 thus perseuere, might thus, thus O Lorde,
 most happilie finish. The spirit is willing
 but the flesh is weake. Learne therefore of
 Benjamin to inflame thy hart, that thou
 maist be readie both in bodie and soule. Let
 vs, saith Ecclesiast. commend (and so say I, Benjamin.
Eccle. 44.
 let vs behold) the noble famous men, & the
 generation of our fore-elders. For manie
 glorious acts hath the Lord done in them,
 and shewed his great power euer since the
 beginning. Upon the consideration wher
 of, and especiallie for that I woulde haue
 nothing wanting in this booke that might
 serue thy contentation, I thought it as wel
 pertinent to deale with the righteous Fa
 ther, as with the godly childezen. For to sh
 dow a face onlie without a bodie hath his
 deserued commendation: but who so pain
 teth

To the christian Reader.

teeth a leg without a bodie, or a bodie without a head, it shall not be amisse as I suppose, aswell to terme him a foolish painter as to indge the thing vndiscreetly painted. Therefore aswell to see the head as the leg and to heare the father as the children, I haue faithfullie drawne out of scripture (and not according to my fancie fashioned) the death and Testamente of Iacob that blessed and right happie Father, added to this ancient monument of the children. Therefore to recompence my paines read them, but read them diligentlie, neither read onlie, but contend to folloewe. For the imitation of good and godlie menne is the direct waie and course to godlinesse. So may we account of Iacobs blessing: so maie wee thoroughlie challenge to bee his children, children I meane, not by flesh but spirite. The Lord which made heauen and earth, the Lord which gaue his sonne to shed his heart bloud for vs, God which disposeth all things to his pleasure, preserve our Queen, increase our faith, and make vs thankfull for his benefites, Amen.

FINIS.

Richard Day.

¶ The Testament of Iacob,
made at his death, to his xij. sonnes, the
Patriarches, concerning what shoulde be-
ude them in the last daies: gathered our of
Genesis 48, 49, and added vnto
this Booke.



*Come hearken my sonnes, two things I giue,
my blessing and my ban:
The first to them that godlie liue,
The last to wicked man.*



The Testament of Iacob.

Genes, 23

Simple for
innocent.

Rom. 9
Iacob be-
lieued not of
merit but of
Grace.

Genes, 25

Genes, 26

Gen, 27

Iacob the sonne of I-
saac, borne of Rebecca
in the yeare of the
world 2108, his father
being threescore yeres
of age, was a perfect man & righ-
teous, dwelling in Tents, not gi-
uen to pleasure and hunting, as
his elder brother, elder by nature,
not by grace, for the elder shall serue
the yonger, sayth the Lord, Why?
not for that Iacob had so deser-
ued, but because GOD had so ap-
pointed. Wherefore when he thus
by the determinate will of God,
and heauenlie disposition, whiche
ordereth things whatsoeuer, had
got his brothers birthright, and
his fathers blessing, his parents
cōsidering that the slippery daies
of carnall copulation did approach,
and

The Testament of Iacob,

and warelie fearing his Brother
Esau, for that he conceived mur-
der in his heart, and instituted a
birthdaie of his diuelish purpose,
sent him from Bersaba to Melopo-
ramia, to Laben his mothers bro-
ther, there honestly to take a wife
and quietly to liue. For matrimo-
nie without consent of Parents,
and due consideration of eyther
partie contracted, as it breedeth
their disquietnesse, so it prouoketh
Gods displeasure. Iacob therfore
after long traueill, being placed
with his Uncle Laban, and ser-
uing him fourteene yeares in la-
bour and paine (albeit he was the
Childe of promise, the Blessed of
the Lord, Bozne of a free woman,
and that which is more, His Un-
cles bone and flesh, and Lorde of
Canaan: not arguing with him-
self as the worldly children of this
earth, sayeng: Shall I which am a
free and wealthie mans sonne be
made a seruaunt? Shall I bee a
drudge

A caution for
marriage.

Trouble and
paine are de-
stined to the
elect.

An example
for children.

The Testament

A godly note
for seruants.

Drudge in my kinsmans house, being sent to mary and not to serue) had giuen him by Laban to wife for his good seruice (by which god blessed that little that Laban had before) his two daughters, Lea first, then Rachel with their handmaids Bilha & Zilpha: of whome, according to the promise made to him in Bethell, that his seed should be multiplied: he begat xij. sonnes xii. godlie Fathers of the earth:

Ruben.	Dan.	Isachar.
Simeon.	Neptalin.	Zabulon.
Leuie.	Gad.	Ioseph.
Iuda.	Aser.	Beniamin.

Mans life
is but a pill-
grimage.

Thus hee being blessed of the Lorde, as well in Children as in substance, returned againe to his native countrie, hee & his children there to liue and there to die. But behoulde the diuine prouidence of God: after three and thirtie yeres expired, he was remoued fro Canaan to Gosen in Egypt by means of

of Jacob.

of his son Joseph cheefe steward
of Pharaos land, whome his bre-
thren heretofore had sold. Where
when he had liued 17. yeares, and
seene his familie encreased excee-
dinglie, to his great ioy and com-
fort no doubt, especiallie all the
other countries about being pla-
gued with a great famine, & he by
Gods mercie not greatlie feeling
the same, perceiuing also his trou-
blesom pilgrimage drawing to an
end, called his sonne Joseph vnto
him, & said, If I haue founde grace in
thy sight, oh put thy hande vnder my
thigh (For in this order they took
an oth in Jacobs time) deale mer-
cifullie with me and trulie, burie mee
not in Egypt, but let mee sleepe with
my Fathers. Where noting his
sure faith in the promise of GOD
made to his fathers, willed him
to looke for Canaan his hoped in-
heritance, & not to truste in Pha-
raos land. To which his request,
when Joseph his louing son obe-
dientlie

God alwaies
prouideth
for the righ-
teous.

The Testament

Parents
ought to tell
their childre
Gods bless-
ings.

That is, they
be vnder
their tribe.

dientlie did condescend: Jacob taking a little more strength vnto him, and sitting vp, desirous also to shew forth the great goodness of the Lord in preserving him and his, said: God almightie appeared vnto me at Luz in the lande of Canaan, and blessed me, sayeng: Beholde I will make thee fruitefull, and cause thee to multiplie, and will make a greate number of people of thee, and will giue this lande vnto thy seede for an euerlasting possession. Thy sonnes Manasses and Ephraim I take as mine owne, their owne bretheren shall bee called after their name. As I came from Mesopotamia, Rachell dyed in the lande of Canaan, and was buried by the waie to Ephratha, the same is Bethel. Then Jacob, albeit somewhat dimme for age, beholding Iosephs two sonnes, said: What are these, to whom Ioseph answered: they are my sonnes which God hath given me. O bring them to me, said Jacob, and let me blesse

of Jacob.

blesse them. I had not thoughte to haue seene thy face Ioseph, yet loe, God hath shewed me thy seed.

God in whole sight my fathers Abraham, and Isaac did walke: God, which hath fedde me all my life long vntill this day, and the angell which hath deliuered me from all euil, blesse these lads, and let my name bee named in them, and the name of my fathers, Abraham and Isaac, and that they may growe into a multitude in the midst of the earth.

Then as Ioseph lifted his fathers hand from Ephraim to Manasses the elder, Jacob sayd, Let it be, I know it well my sonne, hee shall also be a great people, but his yonger brother shall be greater, in thee let Isaac blesse and say, God make thee as Ephraim & Manasses. After this he fainting said, Behold Ioseph, I dye, God shall be with you, and bring you againe to the lande of your Fathers. Moreouer I giue vnto thee a portion of lande aboute thy bretheren which I

Christ.
Counted as
one of his
children, not
that they
should praise
vnto him being
dead, as
Ecclesias ga-
thered.
God ha-
mercies on
whom he will

By faith Ja-
cob diuideth
the land as
yet but ho-
ped for.

B.j.

con-

The Testament

conquered by sword and bowe of the Amorites. And come you hither also, O my children, that I may tell you what shall come on you in the laste daies: Gather ye together, and heare ye sonnes of Iacob, harken vnto Israell your father.

*Begotten in
my youth.*

Rubon my firste borne, my might, my strength, excellent in dignitie and power, vncōstant as water, thou shalt not excell because thou diddest defile my couch.

*Leuie had no
tribe, and
Symeon
was under
Iuda.
Iudg. cap. 1.*

Symeon and Leuie, bretheren in euill, who in your wrath slue a man, and in your selfewill digged downe a wall: Cursed bee your wrath, for it was shamelesse, and your fiercenesse for it was cruell. I will diuide you in Iacob, and scatter you in Israell.

*Blessings of
Iuda, a wor.
the captaine.*

Iuda, thy hande shall bee on the necke of thine enemies: Thy Bretheren shall stoope vnto thee, as a Lyon thou shalt come vp from the spoile: thou shalt couche as a Lyon, and as a Lyonesse. Who shall stirre thee vppe? 2. The Scepter shall

no

not depart from thee, nor a lawgiver
from betweene thy feet, vntill Shi-
loh come, all nations shall seeke af-
ter him. 3. Thou shalt bind thy Ass
sole to the vine, and the Asses colt to
the best vine: thou shalt wash thy
garment in wine, and thy cloke in the
bloud of grapes: thy eies shall bee red
with wine, and thy teeth white with
milk.

2. A noble
prince christ.

3. A fertile
land.

Zabulon, thou shalt dwell by the sea
side, and thou shalt bee an haueu for
ships, thy border shall be vnto Zidon.

Issachar thou shalt bee a strong Ass,
couching downe betweene two bur-
dens: And thou shalt see that rest is
good, and that the lande is pleasaunt,
and shalt bowe thy shoulder to beare,
and shalt be subiect vnto tribute.

Dan, thou shalt iudge the people,
as one of the tribes of Israell. Dan

thou shalt bee a Serpent by the waye,
an adder by the path, byting the
Lyon Horse heele, so that his rider shall
fall backward. Then Jacob foresee-
ing in his minde the greate cala-

Iudg. 13. 14.
15. 16.

The Testament

minie that should betide his posteritie, comforting himselte and resting in Gods promise, cried out with heart and minde: O Lordes haue waited for thy saluation.

Iosua. 1, 21 Gad, an hoast of men shall ouercome thee, but thou shalt ouercome at the last.

Rum. 33. And what shall I saye to Afer? his bread shall be fatte, and hee shall haue pleasures for a king.

Iudg 45. Nepralim is a kinde sent for a pre- sent, giuing goodly words.

The blessing of Ioseph. Increase of family. Ioseph is a flourishing bough by well side, the small boughes shall runne vpon the wall. The Archer shot againste him and hated him, but his bowe was made stronge, and his armes strengthened by the handes of the almightie God of Iacob. Out of him shall come an heardman a stone in Israell. All these thinges shall come from my fathers, God which hath helped thee, & blessed thee with blessings of the heauen, with blessings of the deepe beneath, with blessings of the breast

All things come of God

of Jacob.

reastes and wombe. The blessings
(me) thy Father, that I giue thee,
stronger than the blessings that I
of mine elders. Vntill the end of
hilles of the worlde, they shall bee
thy head.

Benjamin shall rauen as a wolfe,
the morning hee shall deuoure the
raie, and at night deuide the spoyle.
and now when I shall bee gathered

my people, burie mee with my fa-

ther in the caue that is in the felde of
Ephron the Hethite, in the caue that

is in the field of Machpelath, which is

before Mamre in the land of Canaan,

which Abraham boughte with the

felde of Ephron the Hethite, for a pos-

session to burie in, whereas were bu-

ried Abraham and Sara his wife, and

Isaac with Rebecca, and there I buri-

ed Lea. The field and the caue that is

therein, was bought of the Children

Heth.

When Jacob had made an end

of commanding all that he woulde

say unto his sonnes, hauing liued one

hundred

Not for the
holiness of
the place,
but for the
more of
Gods pro-
mise.

The Testament of Iacob.

A token of a
good consci-
ence.

hundred fortie and seuen yerres he
plucked bp his feet into the bedde,
and quietlie dyed. Then Ioseph
falling vpon his fathers face, and
kissing him with teares, caused
him to bee embalmed by Physiti-
ons to the space of fortie dayes,
and mourned for him threescore
and ten dayes. Who departing
from Egypte into Canaan with
noble men of the land in Charets
and hozsemen buried him in
the place which Iacob
had appointed.

FINIS.



she
dde,
seph
and
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with
arets
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¶ The Testament of Ruben,
made to his children at his death, con-
cerning the things that he had in his mind
by the suggestion of the spirit of
foreknowledge.



Beholde the pot, the beare, the bed,
doe note the strength, the lust
Of Ruben, and unconstant head,
who therefore was accurst.

The Testament of Ruben.



This is the copie of Rubens testament concerning all the things which he gaue in charge to his childzen, before he died, in the hundredth and fife & twentieth yeare of his life. Two yeares after the decease of Ioseph, his childzen and childers childzen came to visit him in his sickenesse, and hee saide vnto them.

My childzen, I die. and goe the waie of my fathers. And seeing there his brethren Iuda, Gad and Aser, he saide vnto them. Lift me vp my brethren, that I maie tell you and my childzen the thinges that I haue hidden in my hart, for I am hence, for the drawing to my long home. Then standing vp hee kissed them, and weeping saide. Hearken my brethren, and you my childzen giue eare to the word of your father Ruben, marke what I giue in charge to you: Behold I command you this daie before the God of heauen, that yee walke not in the ignorance of youthfulnessse and fornication, wherinto I ouershot my selfe and defiled the bedde of my father Iacob. For I assure you that the Lord did there, for he strike mee with a sore plague in my flanks

Death is our long home. 24

Fornication plagued. Gen, 35

The Testament

• **Prayer and repentance** sheweth Gods wrath.

• **The blessing and prayer of a father to God** for his children of what benefit.

In repentance the hart is to be considered not externall action.

The eight instruments wherby man worketh and the effect of them.

1 Life.

2 Seeing.

3 Hearing.

4 Smelling

space of seven monethes, and ^aI had perished if my father^b Jacob had not prayed to the Lorde for mee, because he was minded to haue slaine mee. I was thirtie yeares olde when I did this euill in the sight of the Lord, and seven moneths was I sick to the death, and with a free hart did I seauen yeare penance before the Lord, I

drank no wine nor strong drinke: no fle sh came within my mouth: I tasted not any fine bread: but I mourned for my sinne, for it was great, and there shall none such be done in Israell. And now my sonnes heare me, that I may shew you what I saw concerning the seven spirits of error in my repentance. Belial giueth seven spirits against a man, which are the well, springs of youthfull works, and seven spirits are giuen man in his creation, wherby all his works are done. The first is the spirit of life, wherewith is created his being. The second is the spirit of seeing, wherewith cometh lusting. The third the spirit of hearing, wherewith cometh learning. The 4 is the spirit of smelling, wherewith cometh delighte by drawing in of the

the

of Ruben.

the aire, and by bzething of it out againe.
The first is the spirit of speach, where with
knowledge is made. The sixte is the spi-
rite of tasting whereof comineth the fee-
ding vpon thinges that are to bee eaten
and drunke, and through them is ingende-
red strength, because the substance of
strength is in meate. The seuen is the
spirite of seed and generation, where with
entrench in through the lust of pleasure.

For this cause it is the last of creation,
and the first of youth, because it is full of
ignozance, and ignozauce leadeth the
yonger sozt as a blind bodie in to the ditch
and as an ore to the stall. Among all these
is the eight spirite, which is of sleepe, with
whome is created the wasting awaie of
nature and the smage of deathe. With
these spirites are mingled the spirittes of
erroz. Whereof the first is the spirite of le-
cherie who lieth within in the nature and
senses of man. The second spirit vnstia-
bleness lieth in the bellie. The third spirit
of strife lieth in the liuer and in choller.
The fourth spirite is of bzauerie and gal-
lantnesse, that the party may seeme comly
percelle. The fift is the spirite of
pride, which moueth a may to minde o-
uer

5 Speech.

6. Tasting.

7. Seed & of
what proper
tie

Sleepe and
of what pros-
perie.

Eight spi-
rits of erroz
and of what
propertie.

1 Lecherie.

2 Gluttonie.

3 Ennie

4 Bzauerie.

5 Pride of
what proper
tie.

The Testament

• **Prayer and repentance** sheweth Gods **work.**

• **The blessing and prayer of a father to God** for his children of what benefit.

In repentance the hart is to be considered not externall action.

The eight instruments wherby man worketh and the effect of them.

1 Life.

2 Seeing.

3 Hearing.

4 Smelling

space of seven monethes, and I had perished if my father^b Jacob had not prayed to the Lord for mee, because he was minded to haue slaine mee. I was thirtie yeares olde when I did this euill in the sight of the Lord, and seven moneths was I sick to the death, and with a free hart did I seauen yeare penance before the Lord, I

drank no wine nor strong drinke: no fleshe came within my mouth: I tasted not any fine bread: but I mourned for my sinne, for it was great, and there shall none such be done in Israell. And now my sonnes heare me, that I may shew you what I saw concerning the seven spirits of error in my repentance. Belial giueth seven spirits against a man, which are the well springs of youthfull works, and seven spirits are giuen man in his creation, wherby all his works are done. The first is the spirit of life, wherewith is created his being. The second is the spirit of seeing, wherewith cometh lusting. The third the spirit of hearing, wherewith cometh learning. The 4 is the spirit of smelling, wherewith cometh delighte by drawing in of the

of Ruben.

the aire, and by brething of it out againe. The first is the spirit of speach, where with knowledge is made. The sixte is the spirite of tasting whereof cometh the feeding vpon thinges that are to bee eaten and drunke, and through them is ingendered strength, because the substance of strength is in meate. The seuenenth is the spirite of seed and generation, where with entrench in through the lust of pleasure.

For this cause it is the last of creation, and the first of youth, because it is full of ignorance, and ignorance leadeth the yonger sort as a blind bodie in to the ditch and as an ore to the stall. Among all these is the eight spirite, which is of sleepe, with whome is created the wasting awaie of nature and the snage of death. With these spirits are mingled the spirittes of error. Whereof the first is the spirite of lecherie who lieth within in the nature and senses of man. The second spirit vn-satiablenesse lieth in the bellie. The third spirit of strife lieth in the liuer and in choller. The fourth spirite is of brauerie and gallantnesse, that the party may seeme comly percelle. The fiftthe is the spirite of pride, which moueth a may to minde of

5 Speech.

6. Tasting.

7. Seed & of what proprietie

Sleepe and of what proprietie.

Eight spirits of error and of what proprietie.

1 Lecherie.

2 Gluttonie.

3 Enuie.

4 Brauerie.

5 Pride of what proprietie.

uer

The Testament

6 **Staine glo-**
rie in what
it consisteth.

7 **Unrighte-**
ousnesse.

8 **Witful ig-**
norance.

9 **Discommo-**
dities of
ignorance

10 **Ringleaders**
to fornication.

1 **A greedy**
eye.

2 **Clole com-**
pany with
women

3 **Buſie**
questions.

uer great things, or to thinke well of him selfe. The first is the spirit of lieng or vaine gloriousnesse in boasting a mannes selfe, and in desire to file his talke concerning his owne kindred and acquaintance. The senenth is the spirite of vnrighteousnesse which stirreth vp the affections that a man shoulde performe the lustfull pleasures of his heart. For vnrighteousnesse worketh with all the other spirits, by taking guile vnto him. Vnto all these spirittes is matched the eight spirit, which is the spirite of slepe or sluggishnesse, in erroꝝ and imagination, and so the soules of yong folks perishe, because their mindes are darkened and hidden from the truth, and vnderstand not the law of the Lord, neither obey the doctrine of their fathers as befall to me in my youth. But now my childeꝝ loue the truth, and that shall preserue you. Hearken to your father Ruben, and lette not your eyes runne gasing after woloꝝ men, neither bee yee alone with a woloꝝ man that is married, neither doe ye seeke about what women are a dooing. For if I had not seen Billa bathing of hir selfe in a secret place, I hadde not fallen into that great wickednes. But my mind ran

so vppon the naked woman, that it suffe-
red me not to sleepe till I had committed
abhomination. For while my father Ia-
cob was awake at his Father Isaacks,
and I in Gader hard by Ephrata, a house
of Bethleem, Bilha fell 4 drunken, and as
she laie asleepe vncouered in her chamber,
I went in so, and seeing her nakednesse,
wrought wickednes with her: and leaning
her asleepe went my wate. By and by an
angell of God bewaied my wickednesse
to my father Jacob, who comming home
mourned for mee, and touched not Bilha
any more. Therefore loke not vppon the
beautie of women, neither muse you vpon
their dwellinges, but walke ye with a sin-
gle heart in the feare of the Lorde God,
busieng your selues about some worke,
and keeping your selues occupied eyther
in learning, or about your flockes, untill
such time as God giue you such wiues as
hee listeth, least you doe suffer as I haue
done. I durst not loke my father in the
face to his dieng daie, nor speake to anie
of my brethren for shame. My conscience
biteth me euen yet still for my sinne. But
my father comforted mee, and prayed for
me vnto the Lorde, that his wrath might
passe

4 Drunken
nesse.
Nothing so
secretly done
but it shal be
open.
A godlie ca-
ueat.

Labour a
preseruatiue
from forni-
cation.

A guiltie con-
science is a
great burde.

The Testament

passe astate from me, as the Lorde him
 selfe shewed vnto mee. Therefore from
 that time forth, I was kept from sinning
 any more. And you my childezen likewise,
 keepe yee that I shall tell you, and you
 shall not sinne. For fornication is the
 destruction of the soule, seperating it
 from God, and making it to draw vnto
 idols, because it leadeth the minde and
 vnderstanding into error, and bringeth
 men to their grave before their time.
 For whoredome hath vndone many men.
 And although a man bee antient or noble,
 yet doth it shame him & make him a laugh-
 ing stock both before Beliall, and the sons
 of men. But Ioseph because he kept him-
 selfe from all women, and cleansed his
 thoughts from all fornication, found fa-
 vour both before the Lorde and men. The
 Egyptian woman did much to him by
 vsing the helpe of witches, and by offering
 him flaberlawces: but the purpose of his
 mind admitted no noisome desire. For
 this cause the God of our fathers deli-
 uered him from all death both secne and vni-
 seen. For if fornication ouer rule not your
 minde, neither shall Beliall prevaile
 against you, women are hurtfull things

The fruit of
fornication.

1 Destruction
of the soule.

2 Idolatry.

3 Shortnes
of life.

4 Ignomini-
ous shame.

Iosepps cha-
stite rewar-
ded.

of Ruben.

him my sonnes, because that when they want
from power and strength againſte a man, they
working worke guilefullie to draw him to them by
otherwise, traines: and whom they cannot overwach
and you in strength, him they overcome by deceit.
is the For the angell of the Lorde which taughte
ting it me, told me of them, that they bee over-
buto mastered by the spirit of fornication more
de and then men bee, and that they bee ever prac-
tinged rising in their hartes against men, first ma-
r time, king their mindes to erre by decking of
my men themſelves, then ſhedding their poyſon in
2 noble to them by ſight, and ſinallie catchinge
a laugh, them priſoners by their dowings: for a wo-
the ſonſman is not able to inforce a man. There
ept him ſore my ſons ſie fornication, charge your
nſed his wiues and daughters that they trim not
ound ſa their heads, and will them to chaſſen their
en. The ſooke, for euerie woman that dealeth de-
him be itfully in theſe things, is reſerued to the
offring puniſhment of the world to come. For by
ole of which meanes were the watchers deceiued
ce. For ſore the flood: as ſoone as they ſaw them
s deliue they fel in loue one with another, and con-
e and breiued a working in their mindes, and
not poyrned themſelues into the ſhape of men
preuaild and appeared to them in their compani-
l thinging with their huſbands: and the woman
m by

Properties
of unchaſt
women.

A note for
riſh attire &
watchers looky

An example
of this miſ-
chiefe.
Genel. 6.

The Testament

Teacher's
Infectious
companie
corrupteth
the mind.

Cause accu-
panieth for
nication,
shame follo-
weth.

Gen, 49

The prophe-
cie of christ

by conceiuing the desire of them in the
imagination of their minde, brought forth
Giantes. For the watches appeared to
them of heighth vnto heauen. Therefore,
keep your selues from fornication, and if
ye intend to haue a cleane minde, keepe
your senses from all women, and so, bidde
them likewise the companie of men, that
they may haue also cleane mindes. For
although continuall companyings do not
alwaies worke wickednesse, yet breede
they incurable stings to them, and to an
euermore shame before Weltall, because
that fornication hath neither vnderstan-
ding nor godlinesse in it, and all enuious-
nes dwelleth in the desire thereof, and for
that cause shall yee enuie the children of
Leuee, and seeke to be exalted aboue them,
but ye shall not be able to compass it: for
god will auenge them, and you shall die a
dangerous death: for vnto Leuee & Iud-
ah hath the Lorde giuen the soueraigntie
vnto me and Dan, and Ioseph, hath he
granted to be princes with them. Where-
fore I charge you, heare Leuee: for he shall
know the law of the Lord, and deale for
Iudgement, and offer sacrifices, for all Is-
raell, till the full time of Christe, the chie-
f

of Ruben.

the eldest, because the Lord hath spoken it. I charge you by the God of heauen, that e^{er}ie of you doe deale faithfullie with his neighbour, and sticke vnto Leuie in humbleness of hart, that ye may receiue blessing at his mouth, for he shall blesse Israel and Iuda, God hath chosen Iuda to be the king of all people, wherefore worship you his seede, for he shall die for you in battels both visible and inuisible, and shall raigne ouer you world without end.

Faithfull
dealing with
neighbours.

Genes, 49

Ruben hauing giuen his children the foresaide charge, and blessed them, died: then they put him in a cofine, and caried him out of Egypt, buried him at Hebron, in the double caue where his fathers slept.

(.)

FINIS.

C.i.

The

¶ The Testament of Symeon
made to his children at his death,
concerning Enuie.



The hart in womans mouth, the face,
the sword, the wolfe, the cap:
All these paint out the enuious race,
that run to their mishap.

neon
ath,

The Testament of Symeon.



He copie of Symeons woꝝ
des which he spake vnto his
sonnes at his death, in the
hundred and twentieth year
of his life, in the which Jo-
eph died. For they came to visite him vp,
in his death bed: and he sitting vp, kissed
them saieng.



he face,
us race,

Hearken my chldzen, heare me your
father Symeon, whatsoeuer I haue in my
hart. I am my father Jacobs second son,
and my mother Lea named me Simeon,
because the Lord heard her prayer, I bee
me verie mightie, I went thzough with
y dwings, and was not afraide of anie
ing. For my hart was stout, my minde
moueable, and my stomach discourage
le: for hardnesse is giuen of the highest
to mennes soules and bodies. In those
ies I enuied Joseph, because my father
ued him, I hardened my heart againste
n to kill him, because the prince of er-
r sending forth the spirite of enuie, so
nded my minde that I coulde not take
de to spare my Father Jacob. But his
od, & the god of his fathers, sending his
gel, did rfd him out of my handes. For
le I went into Sychem, to carie tarte

Genes, 29

hardnes of
whom it is,

Genes, 37

Man purp
serch, God
dispolesp.

The Testament

for our flockes, and Ruben into Dotan where all our necessities were laide vp in store: our brother Juda sold him vnto the Ismaelites, and therefore when my brother was come againe, he was forie, for he intended to haue conuained him safe againe to our father. But I was angrie with Juda, for letting him goe a liue, and bare him grudge siue moneths after: howbeit God letted me, and restrained the working of my handes, for my right hande was halfe withered vp for seuen daies together. Then did I perceiue (my sonnes) that that befell me for Iosephs sake, wherevpon I repented soone after, and besought the Lorde to restore my hand, and I woulde abstain from all rancor, enuie, and follie. For I knew I had conceived a wicked thought against the Lorde, and against my father Iacob, for my brother Iosephs sake whom I enuied.

Now therefore my chldren keepe your selues from the spirits of error and enuie. For enuie ouerruleth the ^a minde of enerie manne, suffering ^b him not to eate, or drinke in rest, or to do any good thing, and is alwaies egging him to ^c slaine the partie whom hee enuieeth, and pining, ^d alwaie at his

Enuie described.

^a Blindereth the mind.

^b Hindereth sustenance

^c Moueth murder.

^d Pineth at

of Symeon.

his prosperitie. Twoe yeares together I punished my soule with fasting in the fear of the Lord. For I knew that the waie to deliuer me from enuie, was the feare of the Lord. If a man lie vnto the Lord, the wicked spirite fleeth from him, so as his minde becommeth meeke, and of spitefull he becommeth pittifull, bearing no grudge towards such as loue him, and so his enuy ceaseth. And because my father saue mee sad, he asked me the cause of it. To whome I lred, saieing, I haue a paine in my stomache: for I was sorriest of all my brothers, for that I had bene the cause of Iosephes selling into Egypte. And when I came into Egypt, and was put in ward by him as a spie: Then perceiued I, that I was iustlie punished, and I was not sorie for it. But Ioseph being a good man, and hauing Gods spirit in him, and being full of pitie and mercie, minded not to do me any harme, but loued me as well as the rest of my brethren. Therefore my children, keepe your selues from all spite and enuie, and walke in singlenesse of minde, and good consciencce, after the example of your fathers brother, that God maie giue you grace, glozie, and blessednesse, vppon
C.iii your

meus prosperitie.
A remedye
gainst enuy.

Gen. 42

Ioseph merciful to his brethren.
Gen. 50

The Testament

A sure token
of good na-
ture.

Propertie
of enuie.

1 Corruption
of life.

2 Distempe-
rature of bo-
dy.

3 Small
sleep.

Genes. 39
A token of a
quiet mind

your heads, as you see in him. Of all the
daies of his life, hee did neuer caste vs in
the teeth with it, but loued vs as his owne
soule, and more then his owne children,
honouring vs, and giuing vs riches, cat-
tell, and corne abundantlie. You there-
fore my children, loue ye one another with
a good heart, and putte from you the spirit
of Enuie: for it maketh a mannes soule
to grow sauage, marreth his bodie, breedeth
wrath and warre in his thoughts, set-
teth his blood on fire, driueth him out of
his wits, and suffereth not reason to bear
anie swaie or rule. Moreover, it taketh a-
waie his sleepe, disquieteth his minde, and
maketh his bodie to tremble: for euen in
sleepe some spice of imagined malice gnaweth
him, cumbering his soule with Spi-
rites of mischies, making his bodie ghast-
lie, and his minde affrighted with trouble,
and appering vnto men, as it were with
a pernicious spirite, and pouring out of
poison. Therefore was Ioseph faire of
face, beautifull and comelie to beholde, be-
cause no wicked thing dwelt in him, for
he had a countenance clere from comber-
rance of minde. And now my children let
your harts be make before the Lorde, and
walke

of Symeon.

walke right before man: so shall yee finde
sauor both with God and man: and beware
that ye fall not to whoredome. For whore-
dome is the mother of all naughtinesse, se-
parating a man from God, & sending him
to Beliall. For I haue seene in Enocks
writings, that you and your childzen shall
be corrupted with whoredome, and doe Le-
nie wrong by the sword. But they shal not
preuaile against Lennie, because hee shall
fight the Lords battels, and take al your
tents, and verie fewe shall be deuised in
Lennie and Iuda, for he shall be your Cap-
taine, and my father Iacob prophessed in
his blessings. Behold, I tell you all these
things aforehande, that I maie be cleare
from the sinne of your soules. Now if you
put from you all enuiousnesse, and all stiff
neckednesse, all my bones shall flourish as
a rose in Irael, and my flesh as a lilly in
Iacob, and my sauor shall be as the sent of
Libanus, & my holy ones shal be multipli-
ed as the Cedars for ever, & their boughes
shall spreade out in lengthe for euermore.
Then shall the seide of Chanaan perishe
together, with all the remnant of Ama-
lecke. All the Capadocians shall perish
and all the Seshians shall bee destroyed.

Effects of
whoredome.
Gene. 49

Parents
teaching not
their childre
are guiltie.
Commoti-
ons of con-
cord.

Exod. 17

C. lxxx

Then

The Testament

Then shall the lande of Cham faile, and all the people goe to wrecke. Then shall al the Earth rest from trouble, and all men vnder Heauen from war. Then shall Sem be glorified, when the great Lorde God of Israell appeareth vppon earth as a man, to saue Adam in him. Then shall the spirites of errour be troden vnderfoot, and men shall raign ouer hurtfull fiends: then shall I arise againe in loye, and blesse the highest in his wonderfull works: for God taking a bodie vpon him, and eating with men, shall saue men. And now my children obey Leuie, and you shall be deliuered by Iuda: and aduance not your selues aboue these two tribes, for of them two shall the sauing health of God spring vnto vs. For the Lord shall set vp, of Leuie the prince of priestes, and of Iuda the king of kinges, God and man. So shall he saue all the gentiles, and the offspring of Israell. For these things sakes I charge you to commande your children, to keepe these things through out all their generations,

And Simeon making an ende of these his sayenges and commandements, to his children, slept with his fathers, when as he was of the age of a hundred and twentie yeares,

Ioh n. i

The fruit of
obedience.
Genes, 49

A note for
Parents.

of Symeon.

yeares. And then they laid him in a coffin of
wood that rotteth not, that they might car-
rie his bones againe into Hebzon, & they
conueied him priuillie in the warre of the
Egyptians. For the Egyptians kept the
bones of Ioseph in the kings treasury. For
their inchanters tolde them, that whensoe-
uer Iosephes bones were carried awaie,
there should be such a plague of misse and
darknesse among the Egyptians, as one
brother should not know another, no not
euen by torchlight. And simcons children
bewailed their father according to the law
of mourning, and continued in Egypt
till the date of their departing
thence vnder the hand
of Moses.



The

¶ The Testamente of Leuy,
made to his children at his death,
concerning priesthood,



Fly sin, be iust, rage not, giue light,
Ye preachers of Gods word:
For what thing else shewth sun & moon
Dame Venus, Wolfe and sword?

The Testament of Leuie.



The Copie of Leuies
wordes, namelie which
hee spake to his childezen
concerning al the things
which they shoulde do, and
which shoulde happen to
them, vnto the date of iudgement. Hee
was in wealth when hee called them vnto
him, for he knew before when hee shoulde
die. So when they were come together hee
said vnto them.

I Leuy was bred and bozne in Carram
and after ward came with my father into
Sichem. I was at that time but yonge, a
bout xx yeares old when I helped my bro-
ther Simeon to reuenge our sister Dina
against Hemor. Now as we were feeding
of our flockes in Abelmaul, the spirite of
the vnderstanding of the Lord came vpon
me, and I saw all men vndermining their
owne waies, & how vnrighteousnesse had
builded hir selfe a fortresse, and wickednes
sat vpon the towers thereof. And I was so-
rie for mankind, & besoght the lord to saue
them. Then fell there a sleepe vpon me and
I saw a very hie mountaine: It was the
mountaine of Aspis in Abelmaull. And
behold, the heauens opened, and the an-
gell

Leuie his
birth and
countre.
Gen, 34

Leuie of a
true Pastor.

The vision
of Leuie.

The Testament

Chia.

Chia.

gell of God said vnto me: Leuie, come hither: and I went from the first heauen to the second, and there saw the water hanging betwene the one and the other. And I saw the third heuen much brighter then them both: for the height thereof was infinite. And I said to the angell, what meaneth this: And the angell answered mee, maruell not at these things, for thou shalt see foure heauens yet brighter, & without comparison when thou comest by to them. For thou shalt stand by the Lord, and bee his minister, and vtter his secretes vnto men, and preach of the deliuerer of Israell which is to come. By thee and by Iuda the Lord will appere to men, to saue all man kinde in them. Thy life shall depend vpon the Lord, by him shalt thou haue thy fields vineyards, fruites, golde, and siluer. Therefore hearken as touching the seauen heauens. The lowest is most lowlyng, because it is nerest to al the vnrightheousnes of men. The second, hath fire, snowe, and ice, prepared by the Lords appointment, against the date, of Gods rightefull iudgement. In it are al the spirits of vengeance for the punishing of the wicked. In the third are the powers of hostes ordeined against

of Leuy.

gainst the daie of iudgement, to take vengeance vpon the spirits of error and Be-
liall. In the fourth aboue these, are the
saintes, for in the higher places dwelleth 4
great glozie in the holie of al holies aboue
all holinesse. In the next vnto this are the 5
angels that doe seruice in Gods presence,
and seeke his fauour in all the ignorances
of the righteous. They offer vnto the Lord
the sweet saour of a reasonable seruice, a
sacrifice without blood. In the other that 6
is vnder this, are the angels that bring
answers from the angels in Gods pre-
sence. In that which is aboue it, are the 7
thrones and potestates, wherein is conti-
nuall offering vp of Hymnes vnto God.
Wherefore whensoever the Lord looketh vp
on vs, all of vs are moued, yea and euen
heauen, earth, and the bottomlesse deepe
are moued at the sight of his greatnesse,
but the children of men being wittles, shall
sinne and prouoke the highest vnto wrath.
Now therefore vnderstand that the Lorde
will execute iudgement vpon the children
of men. Because that men will still con-
tinue in vnbeliefe and vnrighteousnesse,
euen when the stones shal cleaue asunder,
the Sunne be darkned, the waters dried
vp,

The Testament

vp, the fire quake, and all creatures be tro-
 bled at the fainting of the inuisible Spi-
 rits, and the spoiling of hell in the passi-
 on of the highest: therefore shall they bee
 condemned to punishment. The hyghest
 then hath heard thy pzater, to separat thee
 from vnrightheousnesse, and to make thee
 his sonne and seruaunt, and a minister in
 his pzesence, a lanterne of knowledge to
 lighten Iacob throughly, and to bee as a
 date sunne among the children of Israell,
 and vnto thee and thy seed shall the power
 of blessing be giuen, till God visite all na-
 tions in the bowelles of the mercie of his
 Sonne for ever. Neuerthelesse thy sonnes
 shall late their hands vpon him to crucifie
 him, and for this cause is wisdome and
 vnderstanding giuen vnto thee, to giue
 thy children knowledge of him, because
 that if they blesse him, they shall be blessed,
 and they that curse him shall perish in his
 sight. And the Angell opened me the gates
 of Heauen, and I sawe the holie temple,
 and the highest sitting on the Throne of
 glorie, and hee saide to me: Leuie, I haue
 giuen thee the blessings of the priesthood,
 till I come my selfe to dwell in the mids
 of Israell. Then the angell brought me
 downe

A minister
 what he
 should be: of
 himselfe not
 righteous.
 Mach, 5
 End of the
 priesthood
 prophesied.
 Christ his
 passion pro-
 phesied.

Christ.

of Leuy.

doe come to the earth, and gave me a shield
and a sword, saying: execute vengeance
in Sichem for Dina, and I will be with
thee, for God hath sent mee. And at that
time I slew the Sonnes of Hemor, as it
is written in the tables of Heauen. And
I said vnto him, Lord I praise thee tell mee
thy name that I maie call vpon thee in
the time of my trouble. And he answered,
I am an angell which excuseth Israell,
that he might not be stricken for ever, be
cause all wicked spirites lie in waite for
him. Afterward being waked as it were
out of sleepe, I blessed the most highest, &
the angell that excuseth the offspring of Is-
raell, and all righteous men. And when I
came to my father, I founde an Aspe of
brasse, wherevpon the hill took the name
of Aspis, which is hard by Gebat on the
right side of Abyla. And I laid by these say-
ings in my hart, and I counselled my fa-
ther and my brother Ruben to perswade
the sonnes of Hemor to be circumcised, be-
cause I was zelouslie grieved for the abho-
mination which they had wrought in Isra-
ell. For first of all I killed Sichem, and
then Symeon killed Hemor, and after vs
came our brethren, whoe smote the Cittie
with

Gen, 34

Christ our
redeemer.

The zeale of
a Minister.
Gen, 34

The Testament

Gen, 34

Gen, 49

The manner not the doing rebuked.

The sinne of the Siche-mites.

Raped Dina

Persecuted Strangers.
Genes, 12
Rauished their wines.

with the edge of the sword. When my father heard of it he was angrie, because they had receiued circumcision, and were killed afterwarde, and therefore hee dealt otherwise with vs in blessing. For we sinned in doing it against his will, and he fell like the same daie. But I knew than the Lord intended euill to the Sichemites, because they had hertofore purposed to haue done the like vnto Sara, as they did vnto our sister Dina : but God letted them. And they persecuted our father Abraham (as then a stranger, and caried awaie his cattell, and furthermore did beate Ieblaberie soze, who was bozne in his house. After the same manner dealt he with all other strangers, taking away their wiues from them by force, and druing the men themselves out of their contrie: For which cause the wrath of the lord came vpon them in the end. And I saide to my father: Sir be not offended, for GOD will bring the Chanaanites to nothing before thee, and glue their land vnto thee, & vnto thy holie one after thee. For from henceforth Siche- shall be called the citie of soles, because that as men doe scorne soles, so haue we scorned them for their working of folie in
Israel

of Leuie.

Israel in taking awaie our sister for to de
 file her. Then came we into Bethell, and Gen, 35
 there when I had sacrificed thre score and
 ten daies together, I saw the thing again, The mint-
 Aerie deserts
 bro.
 as I had seene it before. And I saw seven
 menne in white raiment, saing vnto me:
 Wypp, put on the Stole of priesthood, the
 crowne of righteousness, the Reasonall Exod, 28
 of vnderstanding, the Robe of truth, the Leuie, 8
 Breastplate of faith, the Spiter of holines,
 and the Ephod of Prophecie. And so euery
 of them bringing something with him, did
 put them vpon me, saing: Be thou hence
 forth the Lordes priest, thou and thy seede
 for evermore. The firste of them annoin-
 ted me with holie Oyle, and gaue mee the
 scepter of iudgement. The second washed
 me with cleane water, and fedde me with
 bread and wine, that is to witte with the
 most holie of holies, and cloathed me with
 a glorious robe downe to the ground. The
 third did put vpon me a Silken garment
 like vnto an Ephod. The fourth girded
 me with a girdle like vnto purple. The
 fift gaue vnto me an Oliue bough, verte
 full of fatnesse. The sixt did set the Mitre
 of Priesthood vpon my head. The seventh
 smel my handes with incense, to the in-

The Testament

**Of the three
Blessings of
the familie
of Leue.**

**Christ pro-
phesied.**

**A distribu-
ting exclu-
sively the sole
receiving of
the sacrament**

tent I should execute the office of a priest
vnto the Lord. And he saide vnto me, Le-
ue, vnto three principall thinges is thy
seede appointed of God, namelie to bee a
signe of the glorious Lord that is to come,
and he that belongeth shall be the first. The
great lotte shall not fall vpon him, the se-
cond shall be in priesthood, and the thirde
shall haue a new name, because a kinge
shall rise vp in Iuda, and renew my priest
hood, according vnto the figure of the Gen-
tills, among al nations. But the cemming
of him is vnutterable, as who shall be the
Prophet of the highest, borne of the seed
of our Father Abraham. All the pleasant
thinges of Israell shall be given vnto thee
and to thy seede, and you shall eate all that
is faire to see to, and thy seede shall distri-
bute the Lordes Table, and of them shall
bee high Priests, Iudges, and Scribes:
for in their mouth shall the holte thinges
be kept. When I awoke, I perceiued that
this vision was like the other, and I laide
it vp in mine hart, and shewed it not vnto
any man liuing vpon the earth. The first
two daies I and Iuda went to our grand
father Isaac, and he blessed me according
to all the sayings of the visions that I had
sene,

of Leuy.

seene, but he would not goe with vs vnto
Bethel. But when we came to Bethel, my
father Jacob saue in a vision concerning
mee, that I should bee their p̄test before
the Lorde. And he arose in the morning,
and tithed all thinges to the Lorde by me.
Then came we to Hebron to dwell there,
and by and by Isaac called me to expound
the law of the Lorde, according as Gods Exod, 29
angell had shewed it to me, and he taught Leuit, 1, 2, 3
mee the lawe of priesthoode, Sacrifices,
Burnt offerings, firstlings, free will
offerings, and offerings for health. Eue-
rie daie he taught mee vnderstanding and
called vpon me continually before the lord
sayeng: my sonne, giue no eare to the spi-
rite of fornication, for he will follow thee
and defile the holie thinges by thy seede.
Therefore take thee a wife in thy youth,
suche an one as hath not ante blemish nor
vncleanenesse, nor is of the kindred of the
Allophites, nor of the Gentiles. And before
thou enter into the holies, wash, and like-
wise ere thou sacrificest, and also when thou
hast done, offer vnto the Lorde the fruites
of the twelue trees that are euer green, as
my father Abraham taught me to do: and
the fruit of al cleane beastes, and of cleane

An exhorta-
tion for mi-
nisters.
A minister
may be mar-
ried.

Leuit, 21

He must
come with a
pure mind
to execute
his office.

Leu, 1, 2, 3, 4

The Testament

soules offer thou in sacrifice. Likewise
 offer vp the first borne of all thinges, and
 the first frutes of the vine, and sprinkle
 all thy sacrifices with salt. Now therefore
 my Sonnes, keepe ye all the things that
 I commaund you: for whatsoever I haue
 heard of my Fathers, that haue I tolde
 vnto you. I am cleare from all the wicked
 nesse and sinne which you shall commit to
 the ende of the world. Ye shall worke wic-
 kednes against the Saviour of the world,
 and ye shall seduce Israell, stirring vppe
 much euill against him from the Lorde,
 and dealing wickedlie with him, so that
 Hierusalem shall not continue, by reason
 of your naughtinesse. The魏le of the
 temple shall be rent in sunder, to discouer
 your foulenesse, and ye shall bee scattered
 as prisoners among the heathen, and bee
 shorned, cursed, and troden vnder foote.
 Neuerthelesse the house which the Lorde
 shall chouse, shall be called Hierusalem, as
 the booke of Enoch the righteous confes-
 setteth. Therefore when I was twentie and
 eight yeres old, I tooke a wife whose name
 was Melcha, and she conceived and bare
 me a sonne, and called his name Gershon
 because we wer but strangers in our land

For

A comfort
 for godly
 parents.
 Prophecie of
 the destructi-
 on of Israell.
 The realme
 plagued,
 whose mini-
 sters be wic-
 ked.

Gene. 36
 Gent his
 progenie.

of Leuy.

For Gershon signified banishment. Now
I knew of him that he shoulde not bee of
the chiefe degree The second was Caath,
who was bozne the five and thirtieth yere. I
saw a vision Eastward, how al the congre-
gation stood vp alofte, and therefore I cal-
led his name Caath, which signifieth the
beginning of greatnesse and learning.
The thirde was Merari, who was born in
the five and fiftieth yere of my life: And
because his mother was hardlie deliuered
of him, she called him Merari, which is as
much to saie as my bitternesse And in the
thre scoze and fourth yere of my life, was
my daughter Jochebed bozne in Egypt:
and so was I honourable among my bre-
thren. Also my sonne Gershon tooke him
a wife, which bare him Libny and Schimi.
The sons of Caath were Amram, Phy-
nar, Hebron, and Uziel: and the Sonnes
of Merari were Mahali and Mushy. In
the foure scoze and fouretenth yere of my
life, Amram tooke vnto wife my daughter
Jochebed, because that hee and shee were
bozne both on one day. I was eight yere
old, when I entered into the lande of Cha-
naan, and eighteen yere olde when I en-
tered the office of priesthoode. At eighte

Exod, 6

Leue made 1
priest at 18.
years.

D.iii.

and

The Testament

**Married at
xxviii.**

**A note for
parents**

**Blessings of
the learned
minister.**

**Wisdomes &
pretious
rewe ll**

and twentie yeares I toke a wife, and at
fourtie yeares olde I entered into Egypt,
and beholde, ye be now my childrens chil-
dren in the third generation. Ioseph died
in the hundred and tenth yeare. And now
my Children, I warne you feare the Lord
your God with all your heart, and walke
plainelic in all thinges, according to his
lawe. Moreouer, bring vp your children
in learning, that they maie haue under-
standing by reading the lawe of **GOD**,
without ceassing all their life longe. For
whosoever knoweth Gods lawe, shall bee
honoured, and goe wheresoever he will, he
shall bee no stranger: also hee shall haue
more friends than his forefathers had, and
manie shall be glad to serue him, and to
heare the law at his mouth. My Sonnes,
deale rightfullie vpon earth, that you may
finde heauen, and some good thinges in
your mindes, that you maie finde them in
your life. For if ye soe euill thinges, yee
shall finde and reape all manner of com-
bance and troable. Get ye wisdomes in
the feare of **GOD**: for if captiuitie come,
and citties and Countries bee destroyed:
golde and siluer and all possessions perish,
but none canne take away the wise mans
wisd

wisedome, saue onlie the blindnesse of vn-
 godlinesse and sinne. For his wisedome
 shall become a shield to him among his e-
 nemies, and make a strange countreie to
 be as his owne home, and cause him to
 find friendship in the middest of his foes.
 If he teach and do such thinges, he shall sit
 with kinges, as didde our brother Ioseph.
 And truelie my chiozen, I knowe by the
 wytings of Enoch, that in the end ye shal
 doe wickedlie, lateng your handes moste
 spitefullie vpon the Lord, and through you
 your brethren shall bee confounded, and
 made a scoyning stock to al nations. How
 beit our Father Israell is cleare from the
 wickednesse of the highe Pylesse, which
 shall late handes vpon the Saviour of the
 worlde. The heauen aboue the earth is
 cleane, and you be the lightes of the hethen
 as the Sunne and the Moone. What shall
 all the heathen do, if you be ouerdarkned
 with wickednesse, and bring cursednesse
 vpon your countreie folke, for whose sakes
 the light of the worlde is put into you, to
 inlighten all men withall, this light of the
 worlde shall you most wilfullie liea, and
 teach commandementes contrarie to the
 righteousnes of God, Ye shall purloin the

Sin blindeth
 wisdom.
 Commodities
 of wisdoms

Christ his
 death, and
 spitefulnesse
 of the Jewes
 prophesied.
 Math. 27

Ministers
 what they
 are.

D.iii.

Lords

The Testament

The wicked
Priesthood
and their
infernall
scribes.
1. Sam, 3

Lorde offerings, and filch a waie peces of
 it. Before ye doe your sacrifices vnto the
 Lorde, yee shall steale a waie the choicest
 things, and eate them disdainfullie with
 Harlots, teaching Commandementes of
 conetousnesse. Ye shall defile married wo-
 men, and enforce maidens in Hierusalem,
 you shall match your selues with whores
 and harlottes, you shall take the daughters
 of the heathen vnto wife, purifying them
 with vnrighteous purifying, and your
 mingling shall be like vnto Sodome and
 Gomorrah, and yee shall bee swollen with
 wickednesse in the Priesthode, insomuch
 that you shall most disdainfullie and spite
 fullie laugh the holie things to scoone, not
 onelie vaunting and boasting your selues
 against menne, but also being puffed and
 swollen vpp with pride against the com-
 mandementes of God. For this cause shall
 the temple which the Lorde shall haue cho-
 sen, be vndoubtedlie lefte desolate in vn-
 cleannesse, and you your selues become
 captiues to all Nations, and bee loathed
 and abhorred among them, and receiue
 endlesse shame and confuson, through gods
 rightfull iudgement: and all that see you,
 shall thanne you. And were it not for our
 fathers

A prophesie
of their de-
struction.

of Lenie.

fathers Abraham, Isaac and Jacob: there should not one of my seede, be left vppon earth. Furthermore, I know by the booke of Enoch, that you shall goe astrate by the spacc of thre score and ten weekes, and defile the Priesthoode, staine the Sacrifices, destroie the Law, despise the saiengs of the prophetes, frowardlie persecute righteous folke, hate the godlie, abhorre the saiengs of sothfast men, and call him Heretike that goeth about to renue the Lawe by the power of the highest: and in the ende ye shall kill him out of hande, as you thinke, not knowing that he shall rise againe, and so shall yee receiue his innocent bloude wilfullie vppon your owne heads. For his sake shall your holie places be left desolate, which you shall haue defiled, even by vtter forswearing, and your dwelling shall not be cleane, but you shall be accursed among the heathen, & despaire shall bere you, till hee visite you againe, and mercifullie receiue you through faith and water. And forsomuch as ye haue heard of the threescore and tenne weekes, heare yee also of the priesthoode. For in eternie Iubileie shall be Priesthood. In the first Iubileie the first annointed into the priest

A prophesie
of Christes
persecution.

marke the
right portra-
cture of the
traueling
generation.

Christ and
his members.

Ergo faith
and the holys-
t spirit iust-
fies, and not
merits.

The Testament

Priesthood shall be great, and talk to god,
as to his father, and his priesthood shall be
full of the feare of the Lord, and in the daie
2 of his gladnesse he shall rise vppe vnto the
saluation of the worlde. In the seconde
Iubileie, the annointed shall be conceiued
in the heauinesse of the beloved sozt, and
his priesthoode shall bee honourable, and
he shall be glorified amongst all menne.
3 The third priest shall be taken vppe in soz-
4 rowe, and the fourth shall be in grife, be-
cause the multitude of iniquities shall bee
laide vpon him, and throughtout all Israel
euerie man shall hate his neighbor. The
5 fifth shall be helde faste in darkenesse, and
6 likewise the sirt and the seaueneth. And in
7 the seaueneth shall bee such abomination
both befoze God and man, as I am not a-
ble to expresse, ho'webett that the doores
thereof shall not bee knowne. For this
cause shall they be in captiuitie and corrup-
tion, and their land and substance shall bee
destroied: but in the fifth weeke they shall
returne into their desolate countrey, and
renewe the Lordes house. In the seaueneth
weeke, shall come Idolatrous priests, co-
netous warrours, vnrightheous scribes,
and filthie abusers of men, children, and
beasts.

of Leuie.

beasts. After that the Lord hath sent vengeance vpon them in the priestthoode, then will God raise vppe a newe Prieste, vnto whom all the Lordes worde shall bee opened: and he shall execute true iudgement vppon earth in ante dates, and his Starre shall arise in heauen. As a king shall bee spread forth the light of knowledg in the open sunneshine of the date, and hee shall be magnified ouer all the worlde, and bee receaued and shine as the sunne vpon the earth, and bryue awayne all darkenesse, and there shall be peace vpon all the earth. In his dates the heauens shall reioyce, the earth shall be glad, the cloudes shall be merie, the knowledg of the Lord shall bee pouzed out vpon the earth as the waters of the Seas, and the angels of glorie that are in the Lordes presence shall reioice in him. The heauens shall be opened, and out of the temple of glorie shal sanctification come vpon him with the fathers voice, as from Abraham the Father of Isaac, and the glorie of the highest shall be spread out vpon him, and the Spirite of vnderstanding and sanctification shal rest vpon him whereof he shall giue aboundantlie and mightilie to his childezen in truth for evermore.

Christ and
his true mi-
nisterie de-
scribed.

Christ light-
neth the
worlde

Baptisme of
Christ pre-
phesied.

The Testament

No priest
good shall
succeed
Christ.
Priesthood
of Christ
how benefi-
ciall.

Christ our
propitiator.
Christ gi-
ueth power
to his to
tread downe
spirits.

more, and there shall none succede him from generation to generation, worlde without end. In his priesthode all sin shall come to an end, and the vnrightheous shall cease from their naughtinesse, but the rightheous shall rest in him, and he shall open the gates of Paradise, and staie the threating sworde against Adam, and feede the Lambes with the fruite of life, and the spirite of holinesse shall be in them. He shall binde vppon Belliall, and giue his owne chyllozen power to treade downe hurtfull spirits, and the Lorde shall reioyce in his chyllozen, and accept them as his beloued for evermore. When shall Abraham, Isaac, and Jacob be glad, and then shall I and all saintes reioice. Now my chyllozen ye haue heard all. Therefore chose vnto you either light or darkenesse, either the law of the Lord, or the workes of Belliall, and we answered our Father, saieing: Wee will walke before the Lorde according to his law. And our father said, the Lord is witnesse, and his angels are witnesses, and I am a witnesse, and you your selues are witnesses of the words of my mouth: And when we had answered, we will bee witnesses. Lente rested with this charge ge-
uen

of Leuy:
men vnto his chyl dren.

And he stretched out his feet, and was
put to his fathers, when hee hadde liued a
hundzeth and seven and thirtie yers, and
they laide him in a coffin, and buried
him after ward in Hebron, he.
Does Abraham, Isaac
and Jacob.

(.)

FINIS.



The

¶ The Testamente of Iuda,
made to his children at his death,
concerning valiantnesse, co-
uetousnes & fornication.



Lo here the blessed princelie state,
Of Iuda suffering not his mate:
The Scepter, Lion, Purse and Crowne,
Betokens glorie and renowne.

The Testament of Iuda,



He wrote of all the say-
ings of Iuda, which hee
spake vnto his chilozen
at the time of his death,
when they were come to-
gether before him he said

vnto them.

I was my fathers fourth sonne, and my
mother called me Iuda sayeng: I thanke <sup>Iuda his ex-
hortation.</sup>
the lord for that he hath ginen me a fourth
sonne. I was swifte of foot and painful in <sup>The dutie of
chilozen.</sup>
my youthe, and obeyed my Father in all
thinges, and blessed my mother and my
mothers sisters. And when I came vnto
mans estate, my father Iacob prayed ouer
me sayeng: thou shalt be a king and prof-
perous in all thinges. Behold, God gaue <sup>Assurance
of Iuda the
gift of God.</sup>
me grace in all my workes both abroade,
and at home. Upon a time I saw a Hind,
and ran after her, and caught her, & made
good meate of her for my father. Also I
outran the Boes, and overtooke al thinges ²
that were in the fieldes, in somuch that I
caught a wilde spere, and tamed her, I ³
plucked a Riddle out of the mouth of a <sup>The manhood
of Iuda.</sup>
Beare, and taking him by the pawe over-
threw him, and rente asunder all wilde
beastes that foured vpon me, as if I had
bene

The Testament

4 been a dogge. I encountred with a wilde
Boare, and ouerrunning him tare him in
5 peces. In Hebzon a Bassard Lion leapt
vpon a dogge, and I catching him by the
taile, flung him awaie by and by, and hee
brast asunder. In the borders of Gare a
wilde bull was feeding in the fieldes, and
6 I toke him by the hornes, and swinged
him about, and finally killed him. There
came two kinges of the Chananites ar-
7 med vpon our flocke, and muche people
with them, and I alone running vnto the
flocke, slept to king Sur, and striking vp
his legs, ouerthrew him, and so slew him.
Also I killed another kinge named Cha-
8 phes, sitting on his horse, and so scattered
all their people. I ouertooke king Achor,
9 a Giant on horsebacke, shooting forward
and backward: and shewing a stone of
threescore pound weight vpon his horse, I
ouerthrew him and killed him, and fight-
ing two houres with Achor, at length I
claued his shield, and maimed his fete, and
finally slew him. As I was pulling of his
breastplate, behold eight of his friends as-
sailed mee, wherevpon I filled my handes
with stones, & flinging them at them with
a sling, slew foure of them, and put the o-
ther

of Iuda.

ther foure to flight. Also our Father Jacob slue the Giant Beelisa king of all the kinges, who was mightie and huge, of the nature of twelue cubits. By reason wher of feare fell vpon them, and they left their fighting against vs. For this cause my father was carefull of me when I was in battaile with my brethren. He saue in a vision concerning me, that the Angell of strength folloved me euerie where, to the intent I should not be ouercome. The second handsel was a greater battell to vs then that which we had at Sichem, in so much that in fighting valiantlic with my Brethren, I chased a thousande men, and slue of them two hundred personnes, and foure of their kinges, and following after them shaled the walles of their cittie, and there slue two kings more, and so we deliuered Hebron, and led them all away as prisoners. Then the next date we went to a strong walled, and vnappoachable citie called Areca, which threatened to kill vs. Therefore I and Gad went to the east side of the cittie, and Ruben & Leuy vnto the West and Southside. They that stood vpon the wals, supposing there had bene no mo but Gad & I, did set fire vpon vs,

C

while

The valiant
nesse of Ja-
cob.

The Testament

while in the meane time my brother that
late in scale, brake out vpon the other two
sides, and shaling the wall with ladders,
entred the cittie ere our enemies wist it, &
so we wone it by the swoorde, and set fire
vpon the Tower, and burnt it vp with
such as weere fled into it. As we returned,
the men of Thaffie laie in waite for our
prae, and toke it with our chyldren. But
we followed them to Thaffie & slue them,
and burned the Cittie, spoyling all that
was in it. And while I was at the waters
of Gureba, we fell vpon the men of Zobel
that came against vs in battell, and slue
and spoiled both them and also their com-
plices, that came to their aide from Se-
lon, so as wee gaue them no respite to re-
turne againe vpon vs. The fift daie after
there came men from Pachir to fetch
away our prisoners, whom we met in bat-
tel, notwithstanding that they wer a migh-
ty host, and slue them before they coulde
gette vp to the place that they came from.
And when we came to their Cittie, their
women tumbled downe stones vpon vs
from the toppe of the hill whereon their ci-
ty stood but: I and Simeon coasting to the
backside of the towne, got vnto the higher
places

places, and destroyed the whole cite. The
 next day it was tolde vs that the cities of
 two kings came against vs with a huge
 Hoste. I therefore and Dan seming our
 selues to bee Amortheans and fellows
 with them, wente into their citie, and ta-
 king the entrances in the deade time of
 the night, did set the gates wide open to
 our brethren that cam after vs, by means
 thereof wee destroyed them and all that
 they had and when we had sacked the citie
 one did cast downe the three walles there-
 of. Then went we to Chamna, which was
 the refuge of all the kings for their war-
 res. Where being angrie for a hurt that
 I toke, I charged vpon those that stode
 aboue me: but they threw downe stones
 out of slinges vpon me, and shot arrowes
 at mee, and had killed mee but that my
 brother Dan reskewed me. Therefore we
 came running vpon them in a rage, and
 put them all to flight, and they passing by
 another waie, went and sued humble bri-
 to my Father, who made a couenante
 with them, so as we did them not any mo-
 harne, but receaued them into league
 with vs, and redelivered them all their pri-
 soners. Then builded I Chamna, and my
 C. ii. father

The Testament

father builded Rabbahel. Twenty years olde was I when this warre was made, and the Chanaanites were afraid of me, and my brethren. I had much cattell, and my cheefe herdsman was Phan of Odellam, in whose company I sawe Bersaia, of Odellam who made vs a feast, and with much intreatance gaue me his daughter Bethsue to wife, which brought me for the Erre, Anna, and Sylon, of which three God sue two childelesse. For Sylon liued, of whom some of you be the children. My father and we made eightene yeares peace, with his brother Esau and his children. When the eightene years were past after our comming out of Mesopotamia, in the fourtieth yeare of my life, Esau our fathers brother came vpon vs, with a great strong host, and was slaine by the Bowe of Jacob, and conueied awayne dead vnto mount Seir. We also followed vpon the children of Esau, but his city was verie strong with high walles, and gates of yron and Brasse, so as we could not enter into it, howbeit it were did shutte them vp within it, and besieged it. Nowe when they shewed not themselves abroad in twentie daies together, I put my Helmet

of Iuda.

met vpon my heade, and in sight of them
all set vp a ladder, and shaling the walles,
slue foure of the ir noble men with a stone
of the weight of thre talentes. The nexte
daie Ruben and Gad went in and slue
thre score other. Then they offered peace,
and we by our Fathers aduise, receaued
them into tribute. And they gaue vs twoe
hundred quarters of corne, fise hundred
Bates of oile, and a thousand and fise hun
dred measures of wine, untill wee wente
downe into Egypt. After this my sonne
Her married Thamar of Mesopotamia,
the daughter of Aram. Nowe Her was
a verie wicked Impe, and doubted much
of Thamar, because shee was not of the
land of Chanaan. Therefore the angell of
the Lord slue him the thirde night after his
marriage, when he had not yet companied
with her, by reason of his mothers subile-
tie, and so died in his naughtinesse, for she
was loth that he should haue had any chil-
dren by hir.

When Anan was marriageable, I gaue
Thamar vnto him, and hee likewise of a
spite geocompanied not with her, notwithstanding
that he liued a ful yeare with hir.
And when I threathned him, then he com-

e lll

panied

Her and A-
man slaine
for not vsing
the benefite
of lawfull
marriage.

The Testament

panted with hir, but yet by his mothers commandement, he let his seed fall vpon the ground, and so he also died in his wickednes. I minded to haue giuen hir vnto Hilon also, but my wife Bethsue would not suffer me. For she spited Chamar because she was not of the daughters of Canaan as hir selfe was: Now I knew that the offspring of Canaan was mischinous but yet did youthfull fancy blind my hart. And as I beheld hir pouring out wine, I was deceiued with drunkennesse, and fell in loue with hir.

*Fornication
a fruit of
drunkennes.*

Genes. 38

*An intol-
erable custom
of the Amo-
rites.*

*Apparel,
beautie, and
wine, prom-
beth whoe
dome.*

Upon a time while I was away, she married Hilon to a woman of chanaan, which her deed when I vnderstode, I cursed hir in the bitternesse of my soule, and so she dyed in the wickednesse of hir sonnes. A two yeares after these thinges, as I wente to sheare my sheepe, Chamar decking her selfe like a Bride, sate her downe at the gate of the citie. For it was the custom of the Amorites, that their brids do set themselves forth at the gates of their cities, by the space of seuen days together, to be abused by fornication; I therefore being drunken with the waters of Horeb, knew her not by reason of wine, in so much that hir

beantie

beauty together with the attire in decking
of her selfe deceiued mee, and there vpon
turning aside vnto hir, I said, shal I come
in vnto thee: and she answered, what wilt
thou giue mee: and I gaue hir my staffe, ^{fornication}
and my Girdle, and the Crowne of my ^{is chargeable}
kingdome. Vpon my companieng with
hir, she conceiued after ward, I not know
ing my selfe to haue ben the doer thereof
would haue put hir to death for it. But she
hauing kept my pledges in store, shamed
me with them, and when I had hearde my
owne words of hir in secrete, which I had
spoken to hir when I late with hir in my
drunkenness, I could not put hir to death
because it was of the Lordes doing, but
I touched hir not ante more to my dieng
date. For when I had done this abhomi
nation in Israell, least shee might worke
willes with mee, I said I would fetch my
pledges againe of hir, but when I enqui
red for hir, the towne men saide there was
no bride in their citie, because shee came
from another place, and had sit there but a
little while, and shee deemed that no man
knewe of my going in vnto hir. After
warde we came into Egypt to Ioseph, be
cause of the dearth. Sir and fortie yeares

happy are
they that can
cease from
doing ill.

The Testament

old was I when we came hither, and thre score and thirteē years haue I liued here. And now my sonnes heare me your Father, in all thinges that I charge you with all, and keēp you all my sayings, in doing all manner of righteousnesse before the Lorde, and in obeying the commaundementes of the Lorde God, and walke not after your owne lustes, nor after the conceits of your owne mindes, in the pride of your hartes, neither glorie in the workes of the strength of your youth, because it is sinfull in the sight of the Lorde. For in as much as I gloried in my battalles, and vpbraided my brother Ruben with Bilhamy fathers wife, because no face of ante beautifull woman had yet deceiued mee, therefore the spirit of fondnesse and fornication fell vpon me, so as I was ouertaken both in Bethsue the Chanaanite, and in Thamar the wife of mine own sonnes. And I saide vnto my Father in lawe, I haue made my father priuy to the matter and therefore I will take thy daughter to my wife. Here vpon he shewed me an infinite masse of gold in his daughters behalf (for he was a king) and decking her with golde and pearle, willed her to poure out wine

It is sinfull
to any man
to glorie in
his felicity.

Se whatte
is to vpbraid
me their vice

of Iuda.

wine to vs at the Supper. The beaultie of the woman, and the wine together dazeled mine eyes, and voluptuousnes did so darken mine vnderstanding, that I fell in loue with her, and brake the commaundement of God, and of my fathers, and tooke hir to wife. According to the intent of my heart, the Lorde paid me home for it: for I had no tole of the children that I had by her. Nowe therefore my children, be not drunken with Wine, for Wine turneth a mannes vnderstanding alwaie from the truth, and kindleth in him the fire of lust, leading his eyes into error, insomuche as wine is a seruant to the spirit of lecherie, to further the feeding of the mind with voluptuousnesse, and so those twaine be- reauē a man of all power. For if a man drink wine till he be drunken, he traineth his minde into the filthie thoughtes of lecherie, and kindleth the bodie to carnall copulation. And if desired occasion serue, sinne is wrought without shame. Suche a thing is wine my sonnes, for a drunken man is ashamed of nothing. Beholde, it made both me and Hamar do amisse, so as I blushed not at the multitude in the city but went aside vnto hir in the sight of all

Children that
marie with-
out consent
of parents
plagued.
Discommo-
dity of wine.
1 Blindeith
vnderstan-
ding.
2 Seruant
of Lecherie

Fruit of
drunkennes.
A drunken
man is sham-
lesse.

Example.

The Testament

Who ought
to drinke
wine.

Properties
of a drunken
man is fil-
thy talke, &
wicked deed.
Discommo-
dities of
Whoredome.

all men, and committed a great sinne in
discouering the vncleane priuities of my
own sonnes. Through drinkeing of wine I
was not ashamed to breake Gods com-
mandement in taking a woman of Cha-
naan to wife. Wherefore my sonnes, be
that drinketh wine had need of discretion,
& the discretion that euery man ought to
vse in drinkeing of wine is, that he be asha-
med to ouerdrink himselfe. For if he passe
that bond, he forgoeth his vnderstanding,
and cleaueth to the spirit of erroz, whiche
causeth the drunken man to talke filthilie
and to do wickedlie, and not to bee asha-
med, but so boast of his lewdnes thinking
it to be good. He that committeth whor-
dome is bereft of his libertie, and becom-
meth a bondslaue of lecherie, and cannot
get out of it againe, after the same maner
that I was made naked. For I gaue ouer
my staffe, that is to say, the state of my
tribe; and my girdle, that is, my power: &
my crowne, that is, the glorie of my king-
dome. Whomebeit repenting these thinges,
I forbare all wine and flesh vnto mine old
age, and was vtterlie vnacquainted with
all mirth. And the angell of God shewed
me that women shuld from time to time
ouer-

of Iuda.

ouermaister all menne, as well kings as
castiues, and bereaue great men of their
glozie. For the ponertie of a poore man is
a greater sence to him than is the strength
of a mightie man. Therefore my children
keepe measure in drinkeing, for there are
in it foure noisome spirits, that is to wit:
of concupiscence, of hart burning, of let-
cherie, and of filthie gaine. If ye drinke
wine merelie in the feare of the Lord with
shamefastnes, ye shal liue. But if ye drinke
without regard of shame, and feare of god,
then turneth it to drunkenesse, and disho-
nestie stealeth in. And if ye drinke none at
all, then shall ye not sinne, neither in dan-
derous wordes, nor in quarrelling, nor in
railling, nor in breach of Gods comman-
dementes, neither shall ye perishe before
your time. For Wine discloseth the se-
cretes of God and man vnto strangers,
like as I betrayed the secrets of GOD
and of my father Iacob to Bethsue the
Channanite, which God hath forbidden
to bee disclosed. Also wine is a cause of
warre and sedition. Moreover, I charge
you my sonnes that you loue not monete,
ne look vpon the beaultie of women, for mo-
niet & womanlike beauty made me to ouer-

Quote

Foure noisome spirits
follow drunken-
nesse.

1 Concupis-
cence.

2 Hart bur-
ning.

3 Lecherie.

4 Couetous-
nesse

Abstinence

from wine;

what com-

modity it

hath.

1 It stande-

reth not

2 It quarel

leth not nor

raileth.

3 It breketh

not the com-

mandements.

4 It peri-

sheth not be-

fore the time

The Testament

**Obedience
to parents
how profit-
ble.**

**The discom-
modities of
conetousnes.**

*** Full of
pride.
* Mercilesse
* Disquietes
the soule.**

*** Consumes
the bodie.
* Condemne
Gods holy
word.**

Shote my seife in Bethsue the Chanaanit,
And I am sure that these twoe thinges,
shall corrupt mine offsprig and mar the
wise men of my linage, and hurt the king
dome of Iuda, which God hath giuen me
for obeyting my father, for I neuer repi-
ned at my father Jacobs commandments
but did whatsoeuer he willed me. And A-
braham the father of my fathers blessed
mee to fight for Israell, and so did Isaac
blesse me likewise; and I knowe that the
kingdome shall stande by me, but I haue
read in the booke of Enoch the righteous,
that ye shall worke wickednesse in the lat-
ter daies. Therefore my childzen keepe
your selues from lecherie and couetous-
nes, and giue care vnto your father Iuda,
for those thinges withdraw men from gods
law, and blind the vnderstanding of their
minde, and teach them * Pride, neither
suffer they any man to shew mercy to his
neighbour; they bereaue his soule of all
good thinges, and holde it downe in paines
and sorowes; also they disappoint him of
his rest and sleepe and consume his flesh.
Finallie, they hinder Gods sacrifices,
neglect his blessinges, disobey the spea-
king of his Prophetes, and are offended

at the worde of godlinesse : for these twoe
passions are contrarie to the commande-
mentes of God. He that serueth them can
not obete God, because they dazel mens
minds, and walk abroad as wel a nightes
as of daies. My children, courteousnesse
leadeth men to idolatrie. For thorough
doting vpon monie, he calleth them gods
which are not, and compelleth the infected
partie to growe most vilelie out of kind.
For monies sake I lost my children, and
had not the pennance of the fleshe, and the
humbling of my soule, & had not the pray-
ers of my Father Iacob beene. I had died
as now without children. But the God
of my fathers being mercifull, and full of
pitie and compassion, knew that I sinned
through ignorance. For the prince of error
hadde blinded mee, and I ouershoite my
selfe as a fleshlie man, and beeing corrup-
ted with sinne, knewe not mine owne in-
firmittie, but thought my selfe to be inuin-
sible. Know ye therefore my sonnes, that
two spirites doe waite vpon a man : that
is to witte, the spirite of truthe, and the
spirite of error, and in the midst bee-
twene them is sette the spirite of vnder-
standing of the minde, whose properitie is
to

The con-
tious & lecho-
rons cannot
teare God
Idolatrie
the fruit of
couetousnes.

Two spirites
wait vpon
a man.

The Testament

to incline which waite it listeth. The thinges that belong both to truth and vnto truth are written in the brest of man, & God knoweth enerie whit of it, and none of all mens workes can be hidde at any time from him, because all the priuities and secrets of mens heartes are written before the Lorde, and the spirite of truth beareth witnesse of all thinges and accuseth all, and he that sinneth hath a burning in his heart, and cannot lifte vpp his face to his iudge. And now my children, loue ye Leuie, that ye maie abide and exalt not your selues aboue him, leaſt ye periſhe. The Lorde hath giuen vnto me the kingdome, and vnto him the prieſthode, and hath put the kingdome^a vnder the prieſthode. Vnto Leuie is giuen the prieſthode, and vnto Iuda the kingdome, and God hath put the kingdome vnder the prieſthode. Vnto me hee hath giuen the thinges that are vppon the earth, and vnto^b him the thinges that are in heauen. As far as the Heauen ſurmounteth the Earth, ſo farre doth the prieſthode ſurmount the kingdome that is vpon the earth. For the Lord hath choſen him aboue mee, to approach vnto him, and to eat of his table, and to take
the

^a In reſpect
that heauenly
thinges are
better then
earthly, not
in external
rule and go-
uernment.
Ergo iura
diuina, the
Pope can
challenge no
earthly po-
wer.

^b Not in po-
wer and rule
but in the ex-
cellence of
the office ap-
pertaining
to God.

of Iuda.

the firstlings of the children of Israel, and thou shalt be as a Sea to him. For like as in the sea both the righteous and unrighteous are in danger, and the one sort are caught Prisoners, and the other sort are enriched: even so shall all kinde of men be hazarded in thee, some sinking in miserie, and other some floating in prosperitie. For in thee shall raise great whales which shall swallowe uppe men as fishes, and bring free mens sons and daughters into bondage. They shall take awaye mennes houses, landes, cattell, and monie by force, and wrongfullie they shall feed Ravens and other greedy foules with many folkes flesh, and they shall prosper and flourish in naughtinesse, and be exalted through couetousnesse, and there shall be false prophetes like sozms, which shall persecute all righteous men. But the lord shall set them together by the cares among themselves, and there shall be continuall warres in Israel, and my kingdom shall be knit by in strangers, till the saulour of Israel come, even till the comming of the God of righteousnesse, that Jacob and all nations may rest in peace, and he shall maintain my kingdom in peace for ever.

For

Tirats and wicked men described & prophesied.

Mutual discord is a plague for Tyrants.

Christ prophesied.

The Testament

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For

Tyrants and wicked men described & prophesied.

Mutual discord is a plague for Tyrants.

Christ prophesied.

The Testament

Note this ye
thac seeke af-
ter wittches
for lost
goods
The misery
of Ierusalem

• Famine
• Pestilence
• Death and
sword.
• Besiegemēt
• Deuouring
dogs.
• Daily re-
proch.
• Losse and
pain of eyes.
• Slaunter of
children.
• Carri- ing
of wines.
• Burning
of the tēple.
• Desolation
of the country.
• Captiuitie. A remedie for al these. First repen-
tance . bedience.

For the Lord hath sworne to me, that the
kingdome of me and of my seede, shal ne-
uer faile world without ende. But I am
verie sozie my children, for the filthinesse
and trecherie, and idolatrie which ye shall
worke against the kingdome, by follow-
ing Wittches and Coniurers, by bowing
your daughters to deceitful Deuilles, by
making them inchanters, charmers, and
Strumpettes, and by intermeddling your
selues with the abominations of the hea-
then, for the which thinges the Lorde shall
bring vpon you^r famine, and^r pestilence,
death and^r sword, wrathfull^r besiegement,
and^r deuouring dogs, reproch^r of friends,
and soes, losse and^r pain of eyes, slaughter
of your children, rauishing^r of wines,
spoil of your goods, the burning^r of your
temple, the desolation of your country, &
the^r captiuitie of your selues among all
nations, which shall geld some of you, to
make Eunuches for their wines. But if
ye retourne to the Lorde with heartie re-
pentance and humanitie, and walke in
all the second commandments of God:
He will visite you with mercie, & louing^r
He will visite you with mercie, & louing^r

lie deliuer you from the bondage of your
 enemies. After this shall rise among you
 a Starre out of Iacob, and a man shall
 spring out of my seede, which shall walke
 as the daiesunne of righteousness, among
 the children of men, in peace and meek-
 nesse, and righteousness, and no sinne shall
 be found in him. The heauens shall open
 vpon him, to poure out the spirite of bles-
 sednesse vpon him from the father, and
 he shall shed out the spirit of grace vpon
 you, and you shall be his children in truth,
 walking in his first and last commande-
 mentes. This is the offspring of the most
 high GOD, and the wellspring of life to
 all fleshe. Then shall the scepter of my
 kingdome shine bright, and out of your
 roote shall spring the vessel of planting, in
 whome shall growe by the Rodde of righ-
 teousnesse vnto the Gentiles, to iudge
 and saue all such as call vpon him. After
 this shall Abraham, Isaac, and Iacob rise
 vp againe to life, and I and the princes
 my brethren, shall bee your scepter in Is-
 rael. Leue first, I next, Joseph the thirde,
 Benjamin the fourth, Simeon the fift, I-
 sachar the sixte, and so all the rest. And
 the Lord hath blessed vs, Leue shall be

The most
 heauenly
 benefite of
 Christ his
 second com-
 ming.

The Testament

A sweet com-
fort for the
godly chris-
tian.
Math, 5
Note.

The blessed
estate of the
elect after
death.

the messenger of my presence, Symeon the power of my glorie, Ruben Heauen, Isachar the earth, Zabulon the Sea, Joseph the mountaines, Benjamin the tabernacle, Dan the lightes, Reptaim the Dainties, Gad the Datesunne; and Aser an Oliue tree. And there shall be one people of the Lord, and one tongue, and there shall be no more the false spirit of Belial, because he shall be cast into endlesse fire. They that are buried in sorrowe, shall rise in ioy: and they that were poore for the Lordes sake, shall bee made rich. They that suffered penurie, shall haue plentie, and they that were weake, shall be made strong. They that died for the Lords sake shall walke vp vnto life, and runn in Ierob, yea they shall runne skipping and leaping, and they shall flie as Eagles for ioy. But the vngodlie shall be sorrowfull, and the sinners shall mourne, and all people shall glorifie the Worde for euer. Therefore my children, keepe all the lawe of the Worde: for there is hope for all suche as walke aright. I haue 70 and nineteene yeares olde do I die in your sight. Lette none of you burie me in costlie clothes, nor rippe my bellie, for so will rulers do, but

of Iuda.

but carrie mes backe into Hebron with
you. With these wordes Iuda died: and
his chilozen doing in all things as he
commanded them, buried
him with his fathers
in Hebron.

FINIS.

F.ii.

The



¶ The Testament of Isachar,
made to his children at his death,
concerning a single hart.



Learne here a simple life,
Not void of paine but strife,
The Syth, the Spade, the Asse,
Sett forth what man he was.

The Testament of Isachar.



He copie of Isachars woꝝ-
des. He calling his childeꝛen The exho-
about him, said vnto them: ration.

He childeꝛen of Isachar hear
your father, and hearken to
me woꝝdes of the beloued of the Loꝝde.
I am Jacobs fiftē sonne, in the reward of
Mandake. For Jacob broughte Man: Genes, 30
dyakes out of the field, and Rachel mee-
ting him, toke them of him. Therat
Ruben wept, and at his noise my mother
Lea came out. Now the Mandakes wer
swēte sented apples, which the lande of
Aran bringeth forth in high countreyes,
by the water valleies. And Rachel said, I
will not giue thee these apples, because
they shall help me to childeꝛen. Now there
were two of these apples: and Lea sayde
doth it not suffice thee, that thou hast got,
ten awaie the thousand of vīrginitie, but
that thou wilt haue this also? Shee answe-
red, let Jacob lie with thee to night, for
thy sonnes Mandagoras. Lea sayd vn-
to her, do not boast nor bragge, for Jacob
is mine, and I am the wiſe of his yowth.
And Rachel answered, how so, was he
not first handfasted vnto me, & serued hee
not our father fourtene yeares for mee?

The Testament

What shall I doe to thee: For manie are the willes and polities of men, and guile goes forward vpon earth. If it had bene otherwise, thou shouldest not haue scene Jacob in the face at this date. For thou art not his wife, but wert gilefullie put to him in my stead. My father deceiued me, and conueieng me atwate that night, suffered me not to see him. For had I bene there, this had not come to passe. Wherefore take thee one Mandrake, and in lewe of the other, I graunt thee him for one night, and Jacob knewe Lea, whose conceiuing bare me, and called my name Issachar, because of the hire. When an angell of the Lord appeared vnto Jacob, and said that Rachell should beare but two sonnes because she had forsaken the company of her husbände, and chosen continencie: and if my mother Lea had not giuen the two apples for his companie, she should haue borne eight children, three eas by reason of that she bare but sixe, and Rachell two, because God visited her in the mandraks. For he knewe that she greatlie desired to companie with Jacob for issues sake, and not for luste of pleasure: for she lated vpp the Mandrake, and deliuered it vnto Jacob

cob the next daie, and therefore GOD
heard Rachel in the Handakes, because
that although she had a minde vnto them,
yet she eat them not, but offered them to
the priest of the most highest, which was
in those daies, and laide them vppe in the
Lords house. Therefore my children,
when I came vnto mans state, I walked
with an vpight harte, and became a way
life of housebandrie vnto my fathers, and
brought them the fruites of their landes
in their due seasons, and my father ble-
sed mee, when hee saue howe I walked
plainlie and simplie, I was no busie bodie
in my dwinges, I was not hurtfull nor
spitefull to my neighbour, I railed not
vpon any man, neither dispraised I the
life of anie, that walked in singleneile of
minde. By reason hercof, when I was
thirtie yeares olde I took a wife, because
laboz had consumed my strength. I neuer
knew the pleasure of a woman thorough
wantonneile, but my labour made me to
sleepe soundlie, and my father did alwaies
reioice of my simplicitie. For whatsoener
paines I tooke, firste of all I offered all
the first fruite and the first ingendred cat-
tell vnto the Lorde by the priest, and then

The godly
life of Ma-
chab, and his
true dealing.
An example
for godly
children.

A pattern
of a virtuous
life.

The Testament

gave my father the reſte, and the Lorde
doubled his benefites in my handes. **Dea**
and **Jacob** himſelfe perceined well that
God wrought with my plaine dealing.
For vnto euerie poore man, and to euerie
man in aduerſitie, gave I of the fruits of
the earth with a ſingle heart. And nowe
my childzen hearken, and walk in ſingle-
neſſe of minde, for I know that the Lord
is verie well pleaſed with it. The ſingle-
hearted man coueſath not golde, vnder-
mineth not his neighbour, luſteth not af-
ter diuerſitie of meates, deſireth not ſpift
of apparell, nor be highteth himſelfe long
time, but onlie hath an eye to Gods will,
and the ſpirits of error can do nothing
againſt him. For he can no ſkill to enter-
taine a faire woman, leaſt he ſhould defile
his owne mind: wrath ouermayſtereth
not his witte, envie melteth not his ſoule,
neither doth his mind runne couetouſlie
vpon gain. For he leadeth an vpright life
and beholdeth all thinges with a ſingle
eye, excluding all hurtfulneſſe of woꝛldlie
error, leaſt he ſhould ouerſee any of the
Commandementes of God. Therefore
my childzen keepe Gods lawe, and holde
faſt plainneſſe, walke on in innocencie
and

with a plain
dealing man
the Lord is
pleaſed.

A ſingle heart-
ed man be-
ſcribed, who
and what
he is.

of Isacher.

and be not too inquisitive in Gods secre-
tes, or of your neighbours dwinges : but
loue God and your neighbour, pittie the
poore and weake, bowe downe your backe
to housebandye, and labour in tilling of
the earth, in all manner of housebandye,
offering presents to the Lorde with than-
kesgiving, whose blessed the earth with
encrease, and newe spring of frutes, as
he blessed all holy men, from Abel to this
daie: for there is none other portion giuen
thee, then of the fattenesse of the Earth,
whose frutes come by paines taking, for
our father Jacob blessed me with the be-
nefites of the earth, and the firstlinges
of frutes. Leuie and Iuda are glorified
of the Lord among the children of Jacob.
For God hath planted himselfe in them,
giuing to the one the Priesthoode, and to
the other the kingdome. Therefore obte-
ye them, and walke plainelie as our fa-
ther Jacob did. For vnto Gad it is giuen
to destroy the temptations of Israel. My
children, I know that in the laste daies,
your children shall forsake plainnesse, and
cleaue to couetousnesse, let goe innocen-
cie, and followe lewdenesse, leaue Gods
commandements, and stick vnto Belial,

Learns your
children of
the earth.

Obtemperant
and plaine
dealing com-
mended.

ending

The Testament

**Exhortation for
disobedience**

**The innocen-
cy of Iſa-
char.**

**A godly pat-
terne to fol-
low.**

**Harken you
landlords,
heare you
wealthy of
the earth.**

Iſaiah, giue ouer husbanrie, and ad after
wicked deuises, and therefore shall they be
scattered among the heathen, and become
bondslaves to their enemies.

Wherefore warne your children of it, that
if they sinne, they may retorne quicklie
to the Lorde, for he is mercifull, and will
deliuer them, & bring them home againe
into their owne land. I am now an hun-
dredth and thwe and twentie yeares olde,
and I know not any deadic sinne bypon
me. I haue not knowne any woman but
my wiſe, neither haue I committed whor-
dome in the lust of mine eyes. I haue not
drunke Wine vnto drunkenesse, neither
haue I coueted anie pleasant thinges of
my neighbours. There hath bin no guile
in my heart, neither hath there any lieng
gone out of my lips. I haue bin soſie with
euerie man that was in beauienesse, and
giuen my bread to the poore. I haue not e-
ten my meate alone, nor remoued the
boundes and buttels of lands. I haue bene
pitifull all the daies of my life, and dealt
truelie in all cases. I haue loued the Lord
with all my strength, and al men as mine
owne children. My sonnes, if you also doe
the like, all the spirites of Beliall will ste
from

of Ifacher.

from you, and nothing that mischieuous
men can doe against you, shall haue pow
er ouer you. You shall bring all wyld
beastes in subiection to you, because yee
haue the Lord of heauen with you, if yee
walke with men in singlenesse of harte.
And he willed them to carrie his bodie in
to Hebron, and to burie him there in the
caue with his fathers. Thus he stretched
out his fete, and died in a good age, ha
ving all his lims strong and sound
and slept the sleepe of
all the world.



The

¶ The Testament of Zabulon,
made to his children at his death,
concerning compassion
and mercie.



The poore man at home, Zabulon fed,
The stranger unknowne also clothed.
When ship did saile, } But gaue his wit,
God did not faile } To gouerne it.

The Testament of
Zabulon.

I charge that zabulon gaue
to his children, in the hundred
and fourteenth year of his life, his exhorta-
tion when he
was giuen
two and thirtie yeares after
the decease of Ioseph. And he said vnto
them heare ye me ye sonnes of Zabulon,
a good gifte to my Father and mother,
For when I was begotten, my Father
was greatlie increased in sheepe and cat-
tell, by reason of the good lucke that hee
had, through the straked rodde. I will
not my children, I will not that I sinned
in those daies. For I considered not that
I dealt wickedlie through ignorance in
Iosephes case, and moreover concealed
it with my brothers from our father, how-
beit, that I wepte muche for it in secret,
for I was sore afraide of my brothers,
because they had all conspired together
to kill him with the sword, that shoulde
betraye that secret. Neuerthelesse when
they would haue killed him: I besought
them most earnestlie with teares, that
they would not doe suche wickednesse.
The Ioue of
Zabulon to-
ward Ioseph
For Simeon & Gad, came vpon Ioseph
to haue killed him, and Ioseph falling vpon
his knees, said vnto them: haue pittie
vpon

Genes. 30

The Testament

A good conscience
refuseth no trial.

Love be-
tweene bre-
thren is as
a precious
ointment.

¶ Orinal
love is man-
ual safety.

vppon me my brethren, haue pitie vppon
the bowelles of our father Iacob. Late
not your handes vppon mee to shed inno-
cent blood, for I haue not sinned against
you. If I haue done amisse, nurture me
with chastisement, but late not your
handes vppon mee for our Father Iacobs
sake. Vpon his saieng of these wordes,
I beeing moued with compassion came
and wepte, and my heart melted within
me, and all the substance of my bowelles
were loosened vppon my soule. Also Jo-
seph wept, and I with him, and my heart
trembled, and the ioints of my bodie qua-
ked, and I was not able to stande. And
when he saw me weeping with him, and
them comming towarde him to kisse him
he fled behinde me, and besought them to
take pitie of him. Then Ruben stepping
in, said: My brethren, let vs not kill him,
but let vs cast him into the drie pitte, that
our fathers digged, and founde no water
in it. For God suffered not anie water
to spring vnye in it, because it shoulde be
a safeguarde for Ioseph. And so God did,
till they sold him to the Ismaelites. Thus
gave I no consente to the sinne against
Ioseph, but Simcon, Gad, and the other
of

of Zabulon.

of my brothers taking monie for Ioseph bought shoes with it, for themselves, their wives, and their children, saying: let vs not eat it, because it is the price of our Brothers blood, but let vs tread & trample it vnder our fete, because he saide, he shoulde raigne ouer vs, and we shall see what his dreames will come vnto. Therefore in the Recepter of Enoches lawe, it is written of him that would not raise vp seide to his brother, I haue loosed Iosephs Shooe. For when we came out of Egypt the yong manne unbuckelled Iosephs shoes at the Gate, and so we worshipped Ioseph as if it had bene Pharao, and not onelie worshipped him, but also kneeled downe before him with blushing, and so were we put to shame before the Egyptians, for after ward the Egyptians heard of all the ill that we had offered and done to Ioseph. After the layeng of him in the pit, my Brothers set meate vpon the Table to eat. But I mourning for Ioseph, did tast no meate by the space of two daies and two nights together, neither would Iuda eat with them, but had an ele vnto the pit, because he feared leaste Simcon and Gad shoulde step there and kill him:

When

A figure of
the treachery
and couetous-
nesse of
Iuda read.
Mat. 27

Iuda care
full for his
brother.

The Testament

Ruben his
loue toward
Ioseph.

Marke the
wicked pol-
ity of the vn-
godlie.

When they saw that I ate nothing, they
set me to keepe him till hee was sold. He
was in the pitte thre daies and thre
nights without repast yet he was solde.
Ruben hearing that he was solde in his
absence, rent his garmentes, and wepte,
saying: howe shall I looke my father Ja-
cob in the face: And therewithall taking
moneie, he ran after the merchantmen,
but he could not find them: for they had
left the kings high waie, and were gone
a waie aspace by bie lanes, and Ruben
ate no meate that daie. Dan therefore
comming vnto him said: wepe not nei-
ther be sadde for the boye, for I wot what
we may saie to our father Jacob. Woe
will kill a kid, and staine Iosephs coate
with the bloud of it, and saie to him: See
if this be thy sonnes coate or no. For when
they intended to sell Ioseph, they stripped
him out of our fathers coate and put vpon
him an olde coate of a bondeseruant. Si-
meon had gotten his coate, and woulde
not deliuer it vs, but was minded to haue
cut it in peeces with his sworde, and hee
was angrie that he was yet aliue, & that
he had not slaine him. Then al my brethren
rising vp together, said vnto him: What
shouldest

of Zabulon.

Shouldst thou not glue it vs, seeing that
thou onlie art the worker of this mischief
in Israell: Herupon he gaue it them, and
they did as Dan had councelled. And now
my childezen I warn you keepe the Lords
commandementes, be mercifull to your
neighbours, and haue inward compassion
towards all, not onelie men but also bea-
stes. For in that respect the Lord blessed
mee, insonmuch that when all my brothers
were sicke, I scaped without sickness. For
God knoweth euerie mans intent. Ther-
fore my childezen haue compassion in your
bowels, because that as anie man dealeth
with his neighbour, so wil God deale with
him. For the childezen of my brothers fel
sicke also and died for Iosephs sake, be-
cause their fathers pittied him not, but my
Childezen were preserued without sickness
as you know. And while I was vpon the
Sea coast of Chanaan, I fell to fishing for
my Father Iacob, and whereas manie
others were drowned in the sea, I abode
vnhurt, I was the first that made a fisher
boate to float on the sea, for God gaue me
vnderstanding and wisdom therein, so
that I did set vp a mast in the boate, and
fastened a saile to the middle of the wood,

Zabulon his
exhortation.
Compassion
is to be shew-
ed as well
to beasts as
men.

The winters
cittill pants
shed, both
they & theis
childezen.

Fishers
boats first
invented by
Zabulo, but
God gaue
the wisdoms
Genes 49.

The Testament

**The Anger
for compassi-
on of babulo.**

Note.

**Babylon his
mercy in gi-
uing food.**

**A mercifull
Deed to cloth
the naked.**

and coasting along the shore in it, I fished
for my fathers household, till we came into
Egypt: and for pitties sake I gaue of my
fishing to euery stranger that I met with
if there were anie forreiner borne, or anie
like bodie, or anie aged person, I boyled
my fish and dressed it well according to e-
uerie mans neede, and carried it to them,
comforting them and hauing compassion
with them. And therfore God made me to
catche much fishe in the sea. For he that
giueth his neighbour, receiueth the thin-
ges multiplied of the Lorde. Fieue years
did I fish giuing to euery man that I saw
and seruing al my fathers house sufficient-
lie: in haruest time I fished, and in winter
time I fed sheepe with my brothers. Now
will I tel you what I did, I saw a misera-
ble man in the deep of winter, and hauing
compassion vpon him, I stole a garment
privilie out of my house, and gaue it the
naked man. You therefore my children,
take pitie indifferentlie of all men, & shew
mercie with the thinges which the Lorde
giueth you, and deale them abroad to all
men with a good hart. And if ye haue not
therewith to succour the needie out of
hand: yet haue compassion on him with in-
ward

of Zabulon.

ward mercie. I know that my hand follo-
wed not to giue to him that wanted, & to
spend that time with him, in so much that
I haue walked aboute vs. furlongs with
such a one weeping, & my hart erned vpon
him for compassion. You therefore my chil-
dren haue earnest and inward mercie to-
wards all that are in miserie, that God
hauing pittie vpon you maie be mercifull
to you likewise. For in the last daies God
will sende his mercie vpon the earth, and
therewer he findeth inward and heartie
mercie, there will he dwell. For loke hoto
much mercie man sheweth to his neigh-
bor, so much will God shew to him again.
Now when we came down into Egypt,
Joseph minded not our euil dealing with
him, but when he saw me, it made his hart
earne, whome loke ye vpon my children,
& learne to forget the harme that is done
to you. Loue ye one another, & do not one
of you thinke vpon anothers ill dealing,
for that breaketh vnitie, and displaseth all
kindred and troubleth the minde. For he
that is mindfull of harme past, hath not the
bowels of mercie. Marke the water and
see how it washeth awaie the sande when
the stones and timber are remoued asun-

Inward co-
passion want-
ing, abilitie
serueth.

A rare exam-
ple of a mer-
cifull hart.

God dwell-
eth in merci-
full harts.

Joseph re-
wardeth
good for euil

He that is
mindfull of
injuries is
not mercifull

The Testament

**Apt simili-
tudes.**

**An exhorta-
tion to con-
cord.**

**The end of
disoord is
miserie.**

der. And if a bꝛoke be drawne into many
streames, the earth sucketh it vpp, and it
commeth to nothing : and so shall you, if
you be deuided among your selues. Ther-
foze deuide not your selues into it. heads:
foz all things that God hath created haue
but one hed a péece. He hath giuen a man
two shoulders, two handes, and two feet :
but yet doe all the members obete one
head. I knowe by the wꝛitings of my fa-
thers, that in the last daies ye shall depart
from the Lord, and be deuided in Israell,
following two kinges, working all abho-
mination, and worshyping all maner of
idols, and your enemies shall take you
pꝛisoners, and you shall sit among the hea-
then in all miserie, tribulation and sorow
of mind: and after ward you shall remem-
ber the Lord and repent, and he shall turn
you againe : foz he is mercifull and full of
compassion, and thinketh not vppon the
lewdnes of the children of men, because
they be fleish, and the spirits of error be-
guile them in all their doings. After this
shall God himselte raise vp vnto you, the
light of righteousness and hollesnes, and
mercie are in his punishmentes. He shall
redēme al men from the bondage of We-
llall,

of Zabulon.

shall, and all the spirites of erter shall bee
troden downe, and he shall turne all nati-
ons to the following of him, and ye shal see
God in the shape of man, for god hath cho-
sen Ierusalem, & God is his name, neuer
thelesse by the wickednesse of your words
you shall prouoke him to wrath, and yee
shall be cast off, till the time of full finish-
ing. And now my children be not sad for
my deeth, neither be ye out of hart bicause
I leaue you. For I shall rise vp againe a-
mong you, as a captaine in the midst of
his children, and I shal reioise in the mid-
dest of my tribe, among as many as haue
kept the lawe of the Lorde, and the com-
maundements of their father Zabulon.
But as for the wicked God shall bring e-
uerlasting fire vpon them, & destroy them
for euer. I retorne to my rest, as my fa-
thers haue done: now feare you the Lord
your GOD, with all your strength al the
daies of your life. As he had spoken these
words he fell asleep to his singular bene-
fit: and his sons laide him in a cofine, and
carrieng him backe againe vnto Hebzon,
buried him there with his fathers.

The state of
the wicked
at the latter
day.

¶

The

The Testament of Dan, made
to his children at his death, con-
cerning anger and lyeng.



The Serpent } The intent
with weapen } Of those men,
and Dan declare, } that wrathful are.

The Testament of Dan.



The copte of Dan his
words which he spake
vnto them in his laste
daies : in the hundred
and five and twentieth
yeare of his life he cal-
led his tribe vnto him

and said :

Ye childzen of Dan, heare my sayengs, &
giue heed to the wordes of your ffather's
mouth. I liked in my hart, & shewed in my
whole life the thing that is good: for trueth
ioined with right dealing pleaseeth God
wel, I haue hated hurtful things, as lieng
and anger, because they teache a man all
maner of naughtines. I confes vnto you
my childzen this date, that I was glad in
my hart at the death of Ioseph that true
and good man, and reioised at the selling of
him, because our father loued him more
than vs. For the spirit of spitefulnesse and
pride saide vnto me : Thou art his sonne
twas well as he. And one of the spirites
of Belsall wrought with me sayeng: take
this sword and slea Ioseph with it, and
when he is dead thy father shall loue thee.
This was the spirit of spightfulnes, which
councelled me to deuoure Ioseph, as the

G.iiii.

Leopard

Hart and
outward pro-
fession must
be consociat.

Lies and an-
ger schoole =
masters of
euill life.

Selfeloue
thinketh him
selfe as good
as other.
Desire of
perogarine
entiseth to
murther.

The Testament

Man purpo-
seth, but god
dispoleteth.

A wrathfull
man liuely
describeth.

• He accom-
peth his Pa-
rents as e-
nemies.

• He know-
eth not his
brother.

• He obeieth
not the mi-
nister.

• He regar-
deth not the
righteous.

• He confide-
reth not his
friend.

Leopard denoured a Kid. But the God
of our Father Jacob did not put him into
my hands, nor suffer me to find him alone
that I might dispatch two Scepters in
Israell by committing that wickednesse.
And now my children, I tel you of a truth
that vnles ye keepe your selues from this
spirite of lieng and wꝛath, and loue truth
and long sufferance, ye shal perish. Wꝛath
is blinde my children, and no wꝛathfull
man loketh truth in the face, because that
although they were his Father and mo-
ther, yet doth he behold them all his ene-
mies. Though he be his brother, yet hee
knoweth him not, though he be the Lords
prophet, yet obeieth he him not: though
he be a righteous man, yet hee regar-
deth him not, and though hee bee his
friend, yet he considereth it not. For the
spirite of wꝛath beleteth him with the
Snarcs of errour, blinding his naturall
eyes, and dimming the eyes of his minde
by falshode, and giuing to him a sight
of his owne making. And therein blea-
reth he his eyes: In hatred of hart, for he
giueth him a selfe willed hart against his
brother, to spite him and enuie him. My
Sonne, wꝛath is mischytious, for it be-
commeth

commeth a soule to the soule, and subdueth the bodie to it selfe by ouermaistering the soule, and giueth power to the bodie to worke all wickednes. And when the soule hath wrought, it iustificieth the thing done because it seeth not.

Therefore he that is wrathfull, if he be a man of might, hath treble power in his anger. One through the helpe and furtherance of his seruantes. Another of his riches, where through he perswadeth and ouercommeth his vnrightheousnesse: and third of the nature of his own bodie which of it selfe worketh euill. And though he that is angrie be a poore man, yet hath hee his naturall power doubled. For the said spirite doeth alwaie further his wickednes, by causing his deedes to be matched with lieng. Wherefore consider the power of wrath how vaine it is. For he is bitter in speeche, and walketh at sathans right hande, that his deedes may be wrought in vntruinesse and lieng, for sathan dooth first of all sting him by speeche, and when he hath once pricked him forward, hee strengtheneth him by deedes, and troubleth his vnderstanding with bitter nippes and losses, and so prouoketh his minde to excellence

The properties of wrath

A wrathfull man worketh three waies.
1 By seruantes.
2 By riches.
3 By himselfe

Two instruments of wrath
Bitter spech
Violent hands.

The Testament

**Remedie a-
gainst wrath
is forbering
of words.**

**The effect of
impatience.**

cessive wrath. Therefore when any man speaketh against you, be not moued to anger: and if he praise you as good men, be not puffed up, nor changed into voluptuousnesse and sternnesse of countenance. For when a man heareth a thing that misliketh him, first it tickleth him and stingeth his minde, so that he thinkes he hath iust cause to be angrie. Now therefore my children, if yee fall into any losse and hindrance be not out of patience, for the spirit of impatience maketh men to lust for the thing that is forgone, and to be angrie for the want of it. Beare your losses willingly, & be not out of quiet for it: for vnquietnes ingendreth anger and vntruth: and it is euill to haue a double face. Anger and vntruth talke one to another, to trouble the vnderstanding. And when the mind is combred with disoasine, the Lorde departeth from it, and Beliall getteth the dominion of it. Therefore my children, keepe the Lordes commandements and lawes, eschew vntruth and hate it, that the Lord may dwell in you, and Beliall flee from you. Speak euerie of you the truth to his neigbour, that ye fall not willingly into incomberance, and so shall ye be in quiet,
and

of Dan.

and ye shal haue the God of peace, & war
shall not preuaile against you. Loue the
Lorde all your life long, and loue yee one
another with a soothfast heart. For I am
sure that in the latter daies ye shall depart
from the Lord, & walke in all naughtines
working the abominations of the Gen-
tiles, and hunting wicked women in all
lewdnes, through the working of deceitfull
spirits in you. For I haue read in Enoch
that sathan is your prince, and that all the
spirits of fornication and pride, shall plie
themselnes in lateng snares for the chil-
dren of Dan, to make them sinne be fore
the Lord. But my childe, sicke ye vnto
Leuie, and loke vpon him in all things.
The children of Iuda shall snatch a waie
other mens gods like lions thorough co-
uetousnesse. For this cause shall ye be led
a waie with them into captiuitie, and there
receiue all the plagues of Egypt, and all
the malice of the heathen: where vpon yee
shall retourne to the lord and obtaine mer-
cie, and hee shall bring you into his holie
place, & proclame peace to you. The Lords
sauiing health shal spring vp vnto you out
of the tribes of Iuda and Leuie. He shall
make war against Beliall, and giue ouer
pong

The prophet
eth their wis-
kednesse.

A note for
conuincing

Repentance
obtaineth
mercy.

A prophete
of Christ his
humanitie.

The Testament

**Chist line:
is described.**

**chist is our
mediator.
Chist alsi-
beth vs in al
temptations**

young men the victorie in renengement.
He shall deliuer the imprisoned soules of
the saintes from Belliall, and turne your
unbeleuing hearts to the Lorde, and giue
euerlasting peace to such as call vppon
him. The Saintes shall rest in him, and
the righteous shall reioice in the new Je-
rusalem, which shall glorifie G D D for
euer. Jerusalem shall no more be wasted,
nor Israell led into captiuitie, because the
Lord shall be conuersant among men in
the midst of it, and the holie one of Isra-
ell shall reigne ouer them in lowlinesse
and pouertie, and he that beleueth in him
shall certeinlie reigne in heauen. Now
my children feare the Lorde and beware
of sathan and his spirites. And draw nere
to God, and to the angel that excuseth you
for he is the mediator betwene God and
man, to set peace in Israel. He shal stand
against the kingdome of the enemie, and
therefore wil the enemie labour to ouer-
throw all that call vpon the Lorde: for he
knoweth that whensoever Israell decal-
eth, then shal his enemies kingdome come
to an end. But the said angel shall streng-
then Israell, that he come not to an euill
end. At that time shal Israell depart from
iniquitie

of Dan.

triquittie, and the Lord shall visite such as
do his will. In all places of Israell and
among the heathen his name shall be the
sauour. Therefore my children keep your
selues from all noisome dealings, and put
from you wrath, and all vntrueth. Love
truth and mildnesse, and loke what you
haue heard of your father, deliuer it ouer
to your children, that the Father of nati
ons maie receiue you. For he was sooth
fast, long suffering, meeke, lowlie, and a
teacher of Gods law by his owne works.
Therefore depart from all vnrighteous
nes, that yee maie sticke to the righteous
nesse of the Lords law, and burie ye mes
by my Father. In sayeng these thinges
hee kissed them and slept the sleepe of the
World. And his sonnes buried him, lat
eng his bones by Abraham, Isaac, and Ja
cob. And like as Dan had prophesied to
them, that they should one daie neglect

Gods lawe and estrange themselves

from the offspring, and native

countrie of Israell,

so came it

to passe.

The

The Testament of Neptalim,
made to his children at his death
concerning goodnesse.



*Run Neptalims race, but run apace,
Embrace his goodnes and trustinesse,
If your state you see seruants to bee,
Then God wil you blesse, and giue succes*

The Testament of Neptalim.



He copie of Neptalims testament, concerning the thinges which he discoursed at the ende of his time, in the hundrethe and twoe and thirtieth yeare of his life. At the coming of his children together in the seuenth moneth, the fourth daie of the moneth, he being yet in good health, commanded a sumptuous feast, and great chere to be prepared. When he awoke in the morning from sleepe, because he was euē at deaths doore, hee praised the lordē that had strengthened him, and began to speake to his children, in this wise.

My children, giue eare to Neptalim, hearken to your fathers wordes. I was borne of Bilha, and because Rachel dealt craftelie in putting Bilha to Iacob, in hir owne steade, and Bilha was deliuered of mee in Rachels lappe, therefore was I called Neptalim. And Rachel loued me because I was borne on hir lap, and she kissed me when I was a little one sateng: God let me see a brother of thine out of mine owne wombe after thee. By reason thereof, Ioseph was like to me in
all

his birth.

Why he was called Neptalim.

The Testament

**Why Joseph was like Re-
phaim.**

His familie.

**The swif-
nes of Rep-
haim.**
Genel. 49.

**God his
wisedome in
creating vs
liuely set
foorth.**

all things according to Rachels request.
Nowe my mother Billa was the daugh-
ter of Rochens, the brother of Deboza
Rebeccas nurse, and was bozne the selfe
same daie that Rachell was bozne, for Ro-
chens was a Caldean, of Abrahams kin-
dred, a worshipper of GOD, free bozne,
and a noble man. Howbeit forsomuch as
he was taken prisoner, Laban boughte
him, and married him to a bondswoman
of his called Cue, who brought him forth
a sonne, whom he named Zeliphas, after
the name of the Castle wherein hee was
taken. Afterward he bare Billa, calling
hir, hir new hastie daughter, because she
was fond of the dug as soone as shee was
bozne. And because I was as swift of foot
as a Stag, my father Jacob appointed
me to run of all messages and errandes,
and blessed me by the name of a Stagge.
For as the potter knoweth what his ves-
sell shall containe, and tempereth his
quantitie of claie thereafter: so the Lorde
maketh a mans bodie proportionable to
the spirite that he will put into it, and fit-
teth the spirite to the abilitie of the bodie,
so as there is no inequalitie or oddes be-
twixt them: for all the Lords creatures,
are

of Neptalim.

are made Weight, measure, and rule.
And as the pottter knoweth the vse of euery
rie of them to what thinges they bee mee-
test, so the Lord knoweth the bodie, howe
farre sozth it is fit for goodnesse, and when
it beginneth in euill, for there is not ante
Creature reasonable, nor vnrasonable,
whych the Lorde knoweth not, for he hath
created all men after his owne image,
and as mans strength is, so is his worke,
as is his will, so is his worke: as is his
fozecast, so is his dving: as is his hart, so
is his mouth: as is his eie, so is his slape,
and as is his minde so is his talke: either
of the lawe of the Lorde, or of the lawe of
Belliall. And loke what diuersitie is be-
twéne light and darknesse, or betwéne
sight and hearing, the same diuersitie is
there in man and woman. Neither is it to
be said that there is ante bitternesse in a-
ny thing, either of the face, or of other like
thinges. For God hath made all thinges
good in their order or degré, he hath sette
the siue twittes in the head, and knitte the
head to the neck, and couered it with haire
for his glorie. Whereouer he hath assigned
the hart to wisdom, the bellie to the auoi-
dance of the Stomache, the breast to
health,

The Testament

All things
must be done
in time and
order.

The reason.

health, the Liver to anger, the Gall to bitternesse, the spleene to laughter, the kidneies to craftinesse, the loines to strength the ribbes to comelinesse, the seed to lustinesse, and so forth. So my children do all thinges in order, and in the feare of God, neither doe yee anie thinge disorderlie in scoone, or out of due season. For thou canst not command the eie to heare, neither canst thou doe the workes of lighte in darknesse. Therefore hast ye not to marre your dooinges through conetousnesse, or to beguile your owne soules with sonde talke. For by holding your peace with a cleene heart, yee shall be able to keepe the will of God, and to cast awaie the will of the diuel, the Sunne, Moone and starres, bzeake not their order, neither bzeake you Gods law in the order of your dooings. The Gentiles by going astraie, and by forsaking the Lorde, haue changed their order, and followed stocks and stones, and spirits of errour. But doe you not so (my children :) know ye that your onelie one God is Lorde in the skies, on the earth, in the Sea, and of all creatures, for he is the maker of them. And be not like Sodome, which altereth the order of her Nature :
like,

of Neptalim.

Iskeuſſe the watchers altered the order of
their nature, and they whome God cur-
ſed in the flood, making the earth deſolate
and fruitleſſe for their ſakes. My children
I ſate theſe thinges becauſe I haue read
in the holie writings of Enoch, that you
alſo ſhall depart from the Lord, and walk
in all the wickedneſſe of Sodome, and the
Lord ſhall bring thzal dome vpon you, ſo
as you ſhall ſerue your enemies, & be pin-
ched with all maner of tribulation & pain
till God conſume you euery one, and when
you be made ſew and ſmall, ye ſhall turn
again and know the Lord your God, and
he ſhall bring you againe into your own
land, according to his manifolde mercie.
And it ſhall come to paſſe, that when they
ſhall be come into the country of their fa-
thers, they ſhall forget the Lord againe,
and deale wickedlie, ſo as the Lord ſhall
ſcatter them all ouer the face of the whole
earth, till the mercie of the Lord come, a
man that poureth out merete & righteous-
nes vpon al men both far and neer. For in
the xl. yere of my life, vpon mount oliuet
toward the eaſt ſide of Ieruſalem, I ſaw
the ſunne and moone ſtand ſtill, and behold
I ſaw my fathers father ſaid to vs, come
Hether

Neptalim
prophetheth
the miſery of
his children.

A viſion.

The Testament

hether apace, and euerie one of you take
holde, according to his strength, for the
Sunne and moone maie be caught. And
we came running altogether, and Leue
caught hold of the Sunne, and Juda
tumping vp, caught holde of the moone,
& were both of them lifted vp with them.
And when as Leue became as the sunne
a certeine yong man deliuered him rif.
boughes of Palme tree, and Juda shined
as the moone, and twelue beams or rales
were vnder his feet, and Leue and Juda
running together, vphelde one another.
And behold, there was a bull vpon earth
that had great horns, and Eagles wings
vpon his backe, and wee woulde haue
caught him, but we coulde not, for Joseph
stepping before vs, caught him and moun
ted aloft vpon him. And behold, there
appeared vnto vs an holie writing, say
eng: the Assirians, Medes, Elamites, Ce
lathites, Caldees, and Sircians, shal hold
the Scepter of Israel in thraldome. And
again a seven moneths after, I saw our
father Jacob standing in the sea of Jam
ma, and vs his sonnes with him. And be
holde, there came a ship sailing by, full of
dried fleshe, without Marriner or Pilote.

Upon

of Neptalim.

Upon the ship was written Jacob, & our father saide to vs, let vs go into our ship, when we were within it, there rose a sore tempest, and a mightie gale of wind, and our father who held the sterne, flew away from vs, and then wee beeing tossed with the storme, were carried into the sea, and our ship was filled with water, and weatherbeaten, and torne on all sides. Then Joseph fled out in the bote, and we al were deuised vpon twelue bowdes, & leuy and Juda was among vs, so were we scattered on al coasts, & Leuy being clad in sack cloth, prayed vnto the Lord for vs all. As soone as the tempest was laide, the shippe came quietlie to land, and beholde our father Jacob came, and we reioyced all together with one minde. I told my father these two dreams, and he said to me, these thinges muste bee fulfilled in their time, and Israell must endure manie thinges. When said he further to me, I beleue that Joseph is alieue, for I see that the Lord doth alwaies number him with vs. And he saide, thou liuest my sonne Joseph, but yet I see thee not, neither seest thou Jacob that begat thee, truly he made vs to weepe at these wordes of his, and my boweles

Remorse of
conscience
moueth open
confession.

The Testament

glowed within me, to betwrate vnto him that Ioseph was solde, but I was afraid of my bzothers. Behold my sons I haue shewed you the last times, and al thinges that shall be done in Israell. You therefore, command your childzen to bee helpfull vnto Leuie and Iuda. For by Iuda shall health and welfare spring vppe vnto Israell, and in him shall Iacob be blessed. For by his scepter shall God appeare, and dwell among men vpon earth, to saue the flocke of Israel, and to gather the righteous from amongst the Heathen. My childzen, if you doe well, both men and angels shall praise and blesse you, and God shall be glorified by you among the Gentiles, the Diuell shall flee from you, the beastes shall stand in awe of you, and the angels shall receiue you. For like as if a man bring vp his childe well, the childe giueth and endenoureth alwaies to be mindfull & thankfull: So of good workes there is a good remembrance with GOD, but as for him that doth not good, him shall men and angels curse, and God shall be dishonoured through him among the Gentils, and the Deuill shall possesse him, as a peculiar vessel and instrument, and all beas-
tes

By doing
wel God is
glorified, me
blessed, and
the diuell
vanquished.

of Neptalim.

ffes shall ouermaister him, and the Lorde
shall hate him. For the commandements
of the lawe are of two sorts, and are fulfil
led in woꝝk. For there is a time for a man
to companie with his wife, and a time to
forbeare hir, that he may giue himselfe to
praier. There are two commandements
which breede sinne, except they be done in
their due order, and so it is in the rest of
the commandements. Therefore bee you
wise and skillful in the Lord, knowing the
order of his commandements, & the laws
of all things that God may loue ye. Ha-
uing commanded them manie other such
thinges, he praied them to conueigh his
bones to Hebron, and to burie him by his
fathers. And so eating and drincking with
a merite hart, he couered his face and died

And Neptalims chilozen did al things
according as their Father
had commaunded
them.

FINIS.

H.iiii.

The

The Testament of Gad, made
to his children at his death, con-
cerning hatred.



You that excel in Martiall feates,
Loe Gad, but God obeie:
Least in Gads wrath you God offend,
And lose your hoped praie,

The Testament of Gad.



The copie of Gads testament,
and of the things that he spak
to his childe, in the C. vii.
yeere of his life saieng: I was
Jacobs seventh son, and skilfull & strong,
in keeping of sheepe. I kept the flockes by
night, and when there came any lion, & co-
pard, Wolfe, Beare, or other wilde beaſt
upon our cattell, I ran to it and killed it.
Ioseph also did feed sheepe with vs about
a thirtie daies: who being tender, fel sicke
by reason of ouermuch heate, and went
home to Hebzon to his father, whome hee
lodged by himselfe, because he loued him.
And Ioseph told our father, that the sons
of Bilha wasted his goods at Zilpha, and
made hanock of them, without the know-
ledge of Juda and Ruben. For he knewe
that I had rescued a lambe out of a bears
mouth, and killed the beare, and that be-
cause the lambe coulde not liue (whiche
thing greeued me) we killed it also and eat
it. He told our father of it, & our brothers
were greatlie discontented with his doo-
ing, euen to the date that he was sold into
Egypte, and the spirite of hatred was in
me, insomuch as I coulde not finde in my
heart to heare Ioseph speak, or to see him
because

Gad a good
and valiant
shepherd.

The Testament

Had hated
Joseph, for
his complai-
ning to his
father.

For his
goodly
dreames.

because he had rebuked vs openlie, for ea-
ting the lambe without Juda. To be short
he made our father beloeue what soeuer he
told him. But nowe I acknowledge my
sinne my children, that I was often in
mind to haue killed him, for I hated him
from my heart, and I was bitterlie with-
out compassion towards him, & the cause
of this my great hatred towards him,
was his dreames: Therfore I would haue
denoured him, as an ore eateth vp grasse
from the earth. And for that cause I and
Juda solde him to the Ismaelites for xxx.
gilderns, of the which we kept alwaie ten
pziullie, & shewed the other xx. to our bre-
thren. And so couetousnes perswaded me
to wish his death. But the God of our fa-
thers deliuered him out of my handes, to
the intent I should not doe such wickednes
in Israell. And now my children giue ear
to the wordes of truth that yee maie liue
righteouslie, and keepe the law of the high-
est, and not go astray through the spirite
of hatred, for that is euill in all mens do-
ings. What soeuer another man doeth,
that dooth the hater mislike and abhorre.
If one keepe the law of the Lorde, he prai-
seth it not: if one feare the Lord, and deale
righ-

of Gad.

righteouslie, him hee loueth not, but dis-
praiseth the truth, he enuteeth him that or-
dereth his waies aright, hee imbraceth
backbiting, he loueth scornfulnesse: and
because that hatred hath blinded his mind
he doth to his neighbour as he did to Jo-
seph, therefore my children keepe your sel-
ues from hatred, because it committeth
wickednes euen against the Lorde, for it
will not heare the wordes of Gods com-
mandement, concerning the louing of a
mans neighbour, but sinneth spitefully a-
gainst God. If a brother offende, by and
by it blaseth him abroad, and is hastie to
haue him condemned & kille, or punished
for his offense. And if the offender be a ser-
uant or bondeman it accuseth him to his
maister, and denieth all means that may
be to persecute him, & to put him to death
if it be possible, for hatred worketh with
spitefulnesse, and is alwaie sorie to heare
or see men goe forward, or prosper in well
dowing. For like as loue brareth good will
euen to the dead, and wisheth them alieue,
and would (if it were possible) staie them
from death, which are condemned to die. *A comparisō*
So hatred seeketh to slea the liuing, and
denieth them vnworthy of life, which haue
offended

The Testament

offended neuer so lightlie. For the spirit of hatred doth through cancred frowardnes of hart, worke iointly with sathan in all thinges, euen to the deathe, and destruction of men. But the spirite of loue doth through long sufferance worke with Gods law, to the wellfare of men. Hatred is euill bicause it abideth with lieng, speaking continuallie against the truthe, making a gre at adoe of small matters, ouershadowing the light with darknes, counting sweet to be solwer, teaching standerines, warre, wzong, and aboundance of al mischiefe, and finallie filling the hart with diuelish poison. My children I speak these thinges vpon experience, to the intent you should eschew hatred, and sticke to godlie loue. Righteousnes driueth out hatred, and lowlinesse killeth it, for a righteous and a lowlie person is ashamed to do wzong, not for feare of rebuke, but for conscience sake, because God seeth his intent. He backbiteth no man, because the feare of the highest ouercommeth hatred: for the feare of the Lord offendeth not, nei ther wil do any man wzong, no not euen in thought. At length I came to the knowledge of these thinges, when I had repented,

The proper-
ty of hatred.

A righteous
man described

of Gad.

ted me of my dealings towards Joseph.
For the true repentance that is according to Gods will, mortifieth a man to obedience, chaseth away darknes, indighteneth the eyes, giueth knowledge to the mind, and leadeth the soule to saluation. And whatsoeuer men know not of themselves, that doth repentance teache them. For it brought vpon me the paine of the hart, and if my father Jacobs praier had not bene, surelie I had died out of hande. For looke therein a man sinneth, by the same is he punished. For as much therefore as my heart was mercilesse towarde Joseph. I suffered Gods rigorous iustice in my heart by the space of xi. monethes, that the time of my punishment mighte fall out, euen with the time that I vrged the selling of Joseph. Nowe therefore my children, ech of you loue his brothers, and put a waie hatred from your heartes, louning one another in deed, word & thought of minde. For before my fathers face I spake mildlie of Joseph, but behinde his backe the spirite of hatred darkened my vnderstanding, and tempted my mind to kill him. Wherefore loue ye one another hartelie, and if any of you offend other tel him

Loue consisteth in deed, in word, and in minde.

The Testament

him of it gentle, drawing out the poison of hatred, and fostering no deceit in heart. And if the offender confesse it, and be sorry for it, giue it him : and if he denie it, Striue not with him least he fall to swearing, and so sinne double. Let no stranger heare you vttring one anothers secretes in variance, least he turne to be your ill-willer, and worke some greate mischief against you. For he will talke guilefully with thee, and vndermine thee to do thee a shrewd turne, taking his poison at thine owne hand. Therefore if he denie it, and be ashamed of it, and hold his peace when he is rebuked, draw him not out, for in denieng hee repenteth him, so as hee will no more offend thee, but honor thee, and feare thee and be in quiet. But if he be vnshamefast, and abide by his naughtines, then refer the reuengement of it to God with all thy heart. If another man prosper more then you, be not agréued at it, but praise for him, that he may haue perfect prosperitie. For peraduenture it mate bee to your owne benefit. And if hee be exalted more and more, enuie him not, but remember that all flesh shall die : and praise God for it, who giueth good and profitable thinges

**Chaste no
mans pr of-
peritie.
I. It may be
perchance to
your profit.**

of Gad.

things to all men. Seeke the Lords iudgements, and so thy mind shal let him alone and be in quiet. Now if a man bee enriched by euill meanes, as Esau my fathers brother was, enuy him not, for in so doing ye controule the Lorde, who eyther taketh auate his benefites from the wicked, or leaueth them still to the repentant, or els reserueth them in the vnrepentant to their endlesse punishment. For the poore man, hauing sufficient of all thinges, giueth thanks vnto the Lorde, and is enriched of all men, bicause men wish him no harme. Therefore (my children) away with hatred out of your harts, and loue one another with a right meaning minde. Also wil you your children to honoꝝ Leuy and Iuda, for out of them shall the lorde make the Sauioꝝ of Israel to come. I knowe that in the end your children shall depart from them, and walke in all manner of mischiese, naughtines and corruption before the Lorde. And after a little pausing he said againe: my sons, heare me your father, burie me by my fathers: And so plucking vp his feet, he slept in peace: and after five yeares they carried him thence and laid him with his fathers in Hebron.

A poore man
how he is
rich.

A prophesie
of Christ.

The

¶ The Testamente of Aser,
made to his children at his death
concerning two faces of
vice and vertue.



Two waies saith Aser are preparte
for men: the one for ioy.
The last for death: the first is best,
But this breedeth sore annoy.

The Testament of Aser.



The copie of Aser his testa-
 ment, and of the thinges
 that he spake to his children
 in the hundred and twentie
 yeare of his life, being still
 in health, he said vnto them: Ye children
 of Aser hearken to your father, and I will
 shew you all thinges that are right before
 the Lorde. The Lorde hath giuen two
 waies vnto the sonnes of. menne, two
 mindes, two dwinges, two places, and
 two endes: and therefore all waies maie
 be one, yea though they be contraries, as
 are the waies of good and euill. Also there
 are two mindes in our breasts, which doe
 moue vs either to honestie or dishonesty.
 Therefore if a man be ledde to goodnesse,
 all his dwinges are occupied about righte-
 ouisnesse: and if that hee do any thinge a-
 misse, by and by he repenteth him: for in
 as much as his mind is bent vnto righte-
 ouisnesse, he putteth a waie naughtinesse,
 and out of hand amendeeth his misdoeds,
 and correcteth the corruptnes of his mind.
 But if his minde encline vnto euill, all
 his dwinges tend vnto naughtinesse, in so
 muche that he thrusteth a waie the god,
 and taketh vnto him the badde, because

Two waies
for a man to
walke in.

Two mindes
in a man, of
good and of
euill.

The Testament

he is vnder the dominion of Belial: and if he do anie good thinge, hee turneth the same vnto euill. For if he begin to doe anie good, he bringeth the ende of his doo- inges to an euill worke, because the treasure of his heart is infected with the venime of a diuelish and mischieuous Spirit, and therefore the euill onermaistereth the good in his minde, and bringeth the ende of the thing to naughtinesse. Some man sheweth compassion vpon him that serueth his turne in naughtinesse, that man hath two faces, and that deede of his is skarke lewdnesse. Another man loueth ingratiuousnes, and he is lewd likewise: and although he could find in his heart to die for the compassing of his euill: yet it is manifest that hee is double faced, and his dving is all together skarke naught. For his loue being but lewdnesse, dweth as it were cloake his euill with a good name, whereas the dyfte of his dvinges tendeth vnto a wicked end. Another stealeth, doth open wrong, pilleth and polleth, is couetous, and pittieeth not the poore. He also hath a double face, and all this is skarke naught, for in being nigardlie towards his neighbor, he prouoketh Gods wrath

**Diuers sort-
es of dou-
ble faces.**

**The coue-
tous mans
wickednesse
described.**

In path, and denieth the highest, in not pit-
 tieng the poore. He despiseth and spitteth
 the Lorde, which is the commaunder of
 the lawe, he suffereth not the poore to rest,
 he defileth his owne soule to make his bo-
 die gaye, he killeth manie, and pitieth few
 this is the part of a double faced person.
 Another committeth whoredome and for-
 nication, or vereth manie men pittionlie
 with his power and riches, and yet absti-
 neth from meates, his fast is naught, for
 hee dooth the commandementes with an
 euill conscience, and that is a double faced
 dealing, whiche is altogether naughte.
 Such manner of folke are right swine, and
 Hares, for they seeme to bee halfe cleane,
 but in verie deed they be vtterlie vnclean.
 You therfore my children becom not like
 them, neither beare you in one hode two
 faces, the one of goodnesse, and the other
 of naughtinesse, but sticke aloneli vnto
 goodnesse: for in goodnesse dooth God rest,
 and men like wel of it. Shun naughtines
 and kill the diuell in your good workes:
 for they that are doble faced serue not god
 but their owne lustes, because they seeke
 to please Belial, and such as are like the m-
 selues. Now, though platne dealing men

God abhorreth
 with the
 plaindealer.

The Testament

The pꝛeſpo-
ſitions in
ment of the
worlde, make
not good or
bad.

Other kinde
of double fa-
ced men.

and ſuche as pꝛeſende but one face are ta-
ken for offenders, at the hands of ſuch as
beare two faces; yet are they righteous
before **G. D. D.** For many in killing
wicked perſons, do two workes at once,
namelie good by euill, but in deede the
whole worke is good, becauſe that he which
hath rooted out the euill, hath deſtroied it.
Some man hating his neighbour mer-
cifully, blameth him for his aduoutrie,
or theft, ſuche a one is double faced, but
yet is the whole worke good, becauſe hee
ſolloweth the Lordes example, not re-
ſpecting what ſeemeth good, when it is e-
uill in deede. Another will not make
merrie with riotters, leaſt he ſhould bee
ſtained by them, and deſile his own ſoule.
This man alſo is double faced, but yet
is all his doing good, and he is like a Roe
or a Stagge, which in common wylde
heard ſeeme to be vncleane, and yet are al
together cleane, becauſe he walked in the
zeale of the Lord, ſhunning and hating
thoſe, whome God willet to be ſhunned,
in his commaundements, and ſo killeth
he euill with well-doing. See therfore my
Sonnes, how there are two in all things,
one againſte the other, and the one hidden
vnder

vnder the other. Death succeedeth to life,
 shame to glorie, night to daie, and darke-
 nesse vnto light. All righteous thinges
 are vnder light and life, and therefore both
 eternall life ouermaister death. It is not
 to bee saide that truth is vnto truth, righte-
 oulnesse vnrigheteousnes, or right wrong,
 because that as all things are vnder God
 so all truth is vnder light; I haue practi-
 sed all these thinges in my life, and not
 strayed from the truth of the Lorde, but
 soughte out the commandementes of the
 highest, to the vttermost of my power, and
 walked with one face in godnesse. Take
 heede therefore my chyl dren to the Lords
 Commaundementes, and followe the
 truth with one single face. For they that
 are double faced, shall be double punished.
 The spirite of errour hateth the man that
 fighteth against it. Keepe the lawe of the
 Lorde, and regarde not euill that seemeth
 good, but haue an eye to the thinge that is
 good in deede, and keepe the same, retour-
 ning to the Lord in all his Commaunde-
 ments, and resting vpon him, for the en-
 des thereat menne doe asine, doe theylve
 their righteoulnesse. And knowe the an-
 gelles of the Lorde from the angelles of

After his
 righteous
 living.

Double fa-
 ced, double
 punished.

The Testament

Sathan. For if yee cleave to wicked spirits, your soules shall be tormented of the wicked spirite whom ye serue, in wicked lustes and woꝝkes. But if ye quietlie and cheerefullie acquaint your selues with the angell of peace, hee shall comfort you in your life time. My children become not like the Sodomites which knewe not the Angell, and perished for ever. For I am sure that you shall sinne, and be deliuered into the hands of your enemies, your land shall be laide wast, and your selues shalbe scattered into the foure corners of the earth, and be despised as vnprofitable water in your dispersing abroade, vntill the highest do visite the earth, eating & drinking as a man with men, and breaking the serpents head in peeces without noise. He shall saue Israell and all the Heathen by water, beeing GOD hidden in man. Therefore tel your children these thinges, that they neglect not Gods lawe wꝛitten in the tables of heauen: For the time wil come, that they shall giue no credit to the lawe of the Lorde. And you falling vnto naughtines, shall deale wickedlie against God, giuing no heed to his lawe, but vnto mens commandementes. For this cause shall

A prophesie
of Christ his
humancie.

of Aſer.

ſhall ye be ſcattered abroad, as my brothers Gad and Dan, which were not acquainted with their owne countrie, tribe and tongue. Neuertheleſſe the Lord ſhall gather you together againe in faith, for the hope of his mercie, for Abraham, Iſaac, and Jacobs ſake. When he had ſo ſaid, he commanded them to burie him in Hebron. And he died ſleeping a good ſleep, and afterward his ſonnes doing as he had willed them, carried him backe, and buried him with his fathers.

FINIS.

I.iiii.

The



¶ The Testamente of Ioseph,
made to his children at his death
concerning chastitie and patience.



Let Ioseph teach thee,
Long and Chastitie,
So shalt thou haue :
A long blessed life,
Void of all strife,
Euen to thy graue.

The Testament of Ioseph.



My sonnes and my brethren, heare ye Ioseph the welbeloued of Israel. My children, heare your father, I haue knowne in my life enuie and deathe, with the which my brethren would haue destroyed me. For they hated me, and god loued me, they would haue killed me, and the GOD of my fathers kept mee: they put me into a pit, and the moste highest brought me out againe. I was solde as a bondeman, and the Lorde made me free, and his strong hande helped mee. I was kept in hunger, and the Lorde himselte nourished me: I was left alone, and the Lord comforted me: I was sicke, and the Lord visited me: I was in prison and the Saviour made me glad: I was fastened in chaines, and the Lord vnbound me: He pleaded my cause in the accusations of the Egyptians, and not onelie deliuered me from enuie and deceit, but also exalted me, in so much that Putiphar, chiefe Stelwarde of Pharaos house, did lende me lodging, where I was in teopardie of my

Iosephs afflictions.

God helpeth in distresse.

The Testament

my life, by reason of a shamelesse woman, which intised me to doe naughtinesse with hir, through the flame of voluptuousnesse burning about hir bzeast. I was cast in prison for hir : I was beaten and mocked for hir, yet the Lorde caused the keeper of the prison to be mooued with mercie towards me. He forsaketh not them that feare him, neither in darkenesse, neither in bonds, neither in tribulations, or necessities. God is not ashamed as man, neither dzeadeth he as men, neither shaketh or shrinketh he for feare as earthlie men. He is present in all places, & in their most gréuous sorowes hee comforteth his. He goeth away for a season, to try the thoughts of their minde. He found mee trustie in tenne temptations: and in euerie one I was constant and preserved. For sufferance is a great medicine, and causeth much godnes. How often did the Egyptian threaten my death: How often was I punished, and yet the woman called me again: How often did she threaten me to die, because I would not haue to do with hir: She saied vnto me, thou shalt haue gouernance of me, and all that bee mine, if thou wilt giue thy selfe vnto me,

and

God neuer
forsaketh his

Ioseph con-
stant in tem-
ptations.

Sufferance
what it is.

of Ioseph.

and obeie my desire, and thou shalt be lord
ouer vs. But I remembred the words of
my father Iacob, and entering into my
chamber, made my prayer to the Lord, and
fasted seauen yeares, yet I appeared vnto
the Egyptian, in the selfe same estate of
bodie, as I had liued in pleasures and de-
lightes. For they that faste for God, re-
ceiue beautie of face. When I had Wine
giuen vnto me, I drunke none: and fa-
sting thre daies, I toke my meate daie-
lie, and gaue it to the sicke and needie, and
earlye I waked vnto the Worde, and wept
for Memphetica the Egyptian, because
she was euermore troubling of me. She
came vnto me in the night, as though she
would haue visited me. And first truelie
because she had neuer a son, she fained to
take me as her son. And I prayed to God
to send her a sonne: vntill which time she
embraced me, as though I had bene her
sonne, and I perceiued not the cause. And
for a conclusion, shee drew mee to haue
done fornication with her, and I remem-
bring my selfe, was sorrowful to the death.
And when she was gone out, I came to
my selfe, and sorrowed many daies: for I
perceined hir deceit and error. And I
spake

A present
medicine for
temptation.

Not from
meat, but
from want
con fars.

A craftie
practice of a
woman.

The Testament

Flattery the
sinels sweet
bait.

A token of a
glorious hart.

Hypocrites
are of all re-
ligious for
scur.

Doublela-
zed me God
adhorreth.

spake vnto hir the words of the most high-
est God, if by chance she might bee tour-
ned alwaie from hir pernicious concu-
piscence. Manie times as to a holie man
she spake flattering wordes to mee, not
without deceit, lauding my chastitie be-
fore hir husbände, which woulde vtterlie
haue destroied mee, both manifestlie and
secretlie she saide vnto me, fesse not my
husbände, for he is perswaded of thy cha-
stitie. For if so be that ante man shewed
him of thee and me, he would not beleue
it. For because of this thinge, I couered
me with sackcloth, and laide me flat vp-
on the earth, and prayed vnto Almightye
God, that he woulde deliuer me from this
woman of Egypt. When she could doe
nothing this waie, she came vnto mee a-
gaine armed with other reasons: that is
to saie, that shee woulde faine learne the
word of God of me, and began to speake
after this manner. If thou wilt haue mee
to forsake mine Idols, follow my desire,
and I will persuade my husband the Egip-
tian to go from his idolatrie, and we shall
walke in the law of thy God. I made an-
swere to these thinges: God will haue
none to worship him with vncleanesse,
nes.

of Ioseph.

neither hath he anie pleasure in Adulterers. And she helde her peace, desiring to fulfill hir concupiscence. And I fasted and prayed, that God might deliuer me from hir. Againe at another time, she said vnto me: If thou wilt not doe adulterie with me, I will kill my Prince, and so by the lawe I shall take thee to my husbände. When I heard that I rent my garment, and said: Woman, I praie thee be ashamed of these thinges before GOD, and feare God, and doe thou not such an abhominable thinge: Neither despaire utterly, that thou drowne not thy selfe in thine owne euill, for if thou goe about it, I shall utter and declare the thoughtes of thine iniquitie. She fearing these thinges, prayed me that I shoulde not betraie her naughtinesse, and so departed. Yet again, she went about to beguile me with gifts, sending vnto me all thinges that menne haue need of, and she sent me meate, strewed about with inchantment. And as the Conuoke brought it in, I beheld and saue a terrible fellow, giuing me a sword with the dishe, and I perceiued that she wente about to deceiue me. And when he was gone, I wept and touched not that meate,

Note the
fruit of lust.

The Testament

Joseph did
first monish
and not pre-
cise.

The name of
God, & feare
of infamie,
pricketh the
conscience.

Note this.

nor anie other of her sending for a good
while after. A date after that, she came to
me and said, what is the matter that thou
hast not eaten of the meate? And I said
vnto her, because thou hast poisoned it.
Therefore thou shalt knowe that I will
not come vnto idols, but onlie vnto God.
Now vnderstand therefore, that the God
of my father by his angell, hath shewed
thy mischiefe vnto me, and I haue kepte
the meat to thy shame, if perchance thou
mightest repent, or learne that the malice
of wicked doers preuaileth not againste
them that worshippinge the Lord in chastitie.
And I tooke and did eate before her, say-
eng: the God of my fathers, and the an-
gell of Abraham shall bee with mee, and
then she fell downe at my feete and wept.
Then lifting her vpp, I exhorted her ma-
nie waies, and she promised vnto mee,
that she would neuer do such iniquitie af-
ter that date. Yet because her heart was
mourning, and did burne towarde me in
adulterie with sighes, comming from
the depth of her stomach, she cast downe
her countenance. The Egyptian her hus-
band perceluing her, saied, therefore hol-
dest thou downe thy face: she answered,

I

of Ioseph.

I am euen sorrowfull at the heart: and he comforted hir that was not sicke: yet againe she entered in to me (her husband being without) and saied: I am strangled or choaked: Either I will break my neck, or else drowne my selfe, without thou wilt obete me. And I perceiuing that the spirit of Beliall troubled and bered her, prayed vnto the Lorde my God, and sayed thus: Wherefore art thou bered and troubled, all blind in synne? Remember thy selfe, for if thou doe kill thy selfe, the concubine of thy husband called Sechon, enuenging thee, shall beate thy children, & destroe the memorie of thee from the earth. And she saide vnto me. Haue done, haue done, I perceiue that yet thou hast some care for me: I haue euen enough that thou defendest my life, and my children. I haue good hope in time to come, that I shall obtaine my wished desire. And she perceiued not that for the loue of my Lord God I saide so, and not for her sake. Whatsoeuer he be, that foloweth the concupiscence of his most filthy and pernicious desire, is made seruant vnto the same, as this woman was. And if he heare any good thing in the passion wherein he is overcome: he
doeth

The Testament

A remedie
against tem-
tation.

draweth the same to his pernicious or filthy desire. I saie vnto you my sons, that it was about sixe of the clocke when shee went from me, and I fell vpon my knees, praiering to god al that daie, with the night following. And about the break of the day I rose weeping, that I might once be deliuered from this woman Egyptian. Finally she caught me fast by the garment, drawing me to haue gone to bed with hir. Then perceiuing that she wared madde, and that violentlie, and with strength shee held my cloathes, I let my cloathes slip from me, and fled awaie.

Then she complained to hir husband of me, which put me in prison in the kinges house. The daie following after, I was sore beaten and cast in prison. And when I late bound in fetters, this Egyptian woman wared sicke for sorow, and harkened how I landed **G D D**, being in a house of darkenesse. For I reioysinge with a glad voice, glorified my **Ged** onlie that by suche occasion I was deliuered from the Egyptian woman. Yet she left not to stand harkning, and said, haue down and take the offer which I put vnto thee, and fulfill my desire, and I will deliuer thee

Note a sub-
tile woman.

of Ioseph.

from this bonde and bring thee out from the darknes: but all that coulde perswade me nothing, in so much that in thought I was not inclined to any desire of hir. For God loueth him better whiche fasteth in chastitie, being in a prison of darkenesse, then him which taketh his pleasure with voluptuousnesse in a chamber of honoz & riches. For if a man liue in chastitie, and desire glorie (if God perceiue it to be expedient for him) hee giueth vnto him as he hath done vnto me. Many times as though she had bene sicke, she descended vnto me vnlooked for, and heard the voice of mee praying, and stode the more still. But when I heard hir sighe I helde my peace, for in hir house she striped hir selfe naked, breasts, legges and armes where, by she might haue kindeled mee into the loue of hir. For she was verie faire, and gloriouslie adozned to haue deceived me, but God kept me from hir works. Therefore my sonnes, beholde what sufferance with prayer and fasting doeth. And therefore if you loue sobernes and chastitie in sufferance and humilitie of the heart, the Lord shall dwell in you, for he loneth sobrietie: and when the most highest doeth

Iosephs singular chastitie.

A propertie of a harlot.

The comendity of prayer & sufferance

The Testament

dwelle in a man although he chance to fall
into ennie or into bondage or slander, the
Woꝛde which dwelleth in him will for his
chastitie not onelie deliuer him, but also
exalt him, and gloriſie him as he hath don
me, for he is alwaies with him in woꝛd, in
deed and thought.

Josephs low
lineſſe in
proſperitie.

My childꝛen, ye knowe how well my
father did loue mee, and yet was I neuer
the prouder thereof in my hart. For though
I was a childe, I had euer the feare of
God in my mind. When I grew vnto age
I moderated my ſelfe, and honoured my
brethren whom I feared, I held my peace
when I was ſolde, becauſe I woulde not
haue the Iſmaelites to knowe my ſtocke
and kindꝛed, how I was the ſonne of Ia-
cob, a man of great ſtrength and power.
Therefore haue you in your deedes the
feare of God, and honour your brethren,
for all men that obſerue the lawe of God,
are loued of him. Then I came with the
Iſmaelites to a certeine place called Im-
doelpe, and they demaunded of mee what
I was, and I ſaid (becauſe I woulde not
reproue my brethren, that I was one of
their houſholde ſlaues. Then ſaide the
chiefe of them, thou art no ſlaue, for thy
coun-

countenance dooth shewe thee what thou art. And he threatened me unto the death, yet for all that I said againe I was their slave. But then wee came into Egypt, they began to strive who should have mee for the monie that was paid: and they agreed that I should abide in Egypt with a Marchant of their facultie, untill such time as they had made their merchandise and returned againe; and God gaue mee grace in the sight of the Marchant, that hee gaue me the charge of his house, and the Lord blessed him by my hande, for the Lord gaue him plentie of golde and silver, and I was with him three months and five daies: in this time passed by *Memphitica* the wife of *Putiphar* in great glorie, and she cast hir eyes vpon mee (for the Eunuches had shewed hir of me): she shewed hir husband of the merchant which was made rich in the hand of a yong man being an Hebrewe, and she said they had stolne him out of the lande of Chanaan. Therefore doe now iudgement vpon him: take the yong man to be your steward, & the God of the Hebrues shall blesse you, for grace from heuen is in him. *Putiphar* hir husband perswaded with these wordes,

An amiable countenance
a token of a liberal mind

A covetous hart like Achab.

The Testament

caused the marchant to bee sent for, and
said vnto him: what doe I heare of thee,
that stealest soules out of the lande of the
Hebretwes, in selling of children. The
Marchaunt fell downe vppon his knees,
and prayed him, sayeng: I beseech thee lord
shewe me, for I know not what thou saist.
Hee answered againe. Where gattest
thou this Hebretwe childe? And he saide,
the Ismaelites lette him with mee, vntill
they came this waie againe. When he had
saide so, Puttiphar saide, bzing the young
man hither, and I being brought in, did
reuerence to the prince of the Eunukes,
for he was the thirde man in dignitie with
Pharao, and prince of all the Eunukes,
and he had wife, children, and Concubines.
And when he had taken me apart, he said,
art thou bond, or art thou free? I answered
red bonde. And he saide vnto mee, whose
bondman art thou? I answered him, the
Ismaelites. And he said againe vnto me:
how came it to passe that thou wast made
their bondeman? and I saide: for they
bought me in the lande of Canaan: yet
he did not beleue me, sayeng: trulie, thou
liest, and commaunded me to be beaten.
Demphetica his wife spied mee beaten
at

of Ioseph.

at a window, and sent vnto his husbände, A token of
mercy, if it
were not for
an ill end.
saying: thy iudgement is vniust, for thou
dost punish wrongfullie the poong man
that is stolen. But bicause I changed not
my wordes, yet again was I beaten and
commanded to be kept at his commande-
ment, till such time as my maisters came.

And his wife said vnto him: wherefore Note a flat-
tering wo-
man.
do ye keepe in captiuitie the noble childe?
it were more almes to let him goe, and
to beate you. She would faine haue spied
me in desire of sinne, and I knew nothing
of this. He said againe to Memphetica, it
is not honest among the Egyptians, to
take awaie another mans gods before he
shewe him of it. He said that of the Per-
chant and of mee, when I shoulde be im-
prisoned. After that xxiij. daies the Is-
maelites came, and they hearing that Ja-
cob my father was heauie for me, saide
vnto me, Wherefore is it that thou saidest
thou wast a bondman, and now we know
that thou art the sonne of a great man in
the land of Chanaan, and thy father sorro-
weth for thee in sackcloth. Then I woulde
faine haue wept, yet I restrained my selfe
for shaming of my brethren, and saide, I
know it not, for I am a bondman. A good
nature. Then
they

The Testament

They toke counsell amongst themselves,
 whether or to whome they might sell mee,
 leass I should be found in their hands, for
 they feared Jacob leass he would be reuen-
 ged of them: for they had hearde that hee
 was mightie both to God and man. Then
 said the merchant to them, redemme him
 now from the iudgment of Putifar, they
 hearing this went & asked for me, saying
 that they had bought me for monie, & hee
 deliuered me. Demphitica spake vnto his
 husband to buy me, for she said, I hear say
 they would sel him. And they sent an Cu-
 rich to the Ismaelites, and desired to buy
 me, and when he could not bargain with
 them, he returned & shewed his ladie that
 they asked a great price for the child, she
 sent againe another Curch saying, al-
 though they asked too be saunces of golde,
 see that thou spake not for monie, but vnto
 the child and bring him to me. He paid 80
 golden crownes for me, & said to his ladie
 that he paid 100 and 3 perceiuing this,
 helde my peace leass the Curch should
 haue bene searched. Beholde my lonnes
 what I haue sustained: looke one of you to
 another, & with continuall call out from
 among you deceitful maides, by God de-
 liteth

Thus the
 righteous be
 bought and
 sold.

of Ioseph.

livesh in the concord of brethren, & hath ple
 sure also in the loue and choice of a proued
 hart. For when my brother's came out of
 Egypt and knewe me, I gaue them their
 monie, & neuer gaue reproch vnto them,
 but comforted them, and after the death of
 Iacob, I loued them more abundantlie, &
 all that euer he commanded me I did ve-
 rie gladlie, & they maruelled bicause I suf-
 fered not them to be troubled for a small
 cause, for al that was in my powre I gaue
 them. Their chyldren were reputed to me
 as mine owne, and mine owne chyldren as
 their seruants. Their life was my life, and
 their sorow was my sorow, and all their
 infirmittie or disease was mine, my lande
 was their land, my counsel was the coun-
 sel of them, and I neuer exalted my selfe a-
 booue them in prid for mine owne worldlie
 glorie, but was amongst them as one of
 the least. Therfor my sonnes if ye walk in
 the commandementes of my Lorde, the
 Lorde shall exalt you and blesse you in ri-
 ches perpetuall. And if anye man will do
 euill to you, with meeknesse loke that ye
 praye for him, and God shall deliuer you
 from all euill. Nowe beholde and see that
 for my long sufferance the daughter of

Concord be-
 twene bre-
 thren pleas-
 eth God.

Iosephs mer-
 citul heart
 declared.

A promise
 for them that
 pray for their
 enemies.

The Testament

**God promi-
seth for his
elect.**

**Josephs
dreames.**

**Christ pro-
phesied.**

my Lord was giuen me to losse, and ther
was giuen to me with hir an hundred ta-
lentes of golde, for God made them to
serue me, & gaue me beaultie that I should
be as a flower aboue them that were saie
in Israell, and he kept me vnto mine age
both in strength and beaultie, because I
was like to Iacob in all things. And what
dreames I haue seene, my children nowe
heare. There were xii. Varts seediing, and
nine were deuised abroad in the earth, al-
so I saw how that of Iuda was a virgine
borne hauing a white silken robe, and of
her came forth an immaculate Lambe.
And on the left hande of the said Lambe,
was as it were a Lion, and all beastes
made against him, and the Lambe ouer-
came them, and trod them vnder his feet,
and in him toled the angels, the men, and
all the earth. These things shall come to
passe in their time, that is to saie in the la-
ter daies. Therefore my sonnes, keepe the
commandement of the Lorde, and honoz
Iuda and Leuie. For of them, to you shall
springe the Lambe of God, which by his
grace shall preserue all Gentiles and Is-
raell. The kingdome of him is a king-
dome eternal which shall neuer passe. For
my

of Ioseph.

my kingdome shall be ended in you, as the keeping of an Orchard, for after the harvest it shall appeare no more. I know right well that after my death the Egyptians shall trouble you: but God shall reuenge you and bring you to the promised lande which he sware to Abraham, Isaac, and Jacob. But carrie my bones with you, for in so doing, the Lord shall be in the light with you against the Egyptians, and Beliall shall be in darknesse with the Egyptians. Also carrie with you your mother Zilpha, and nighe vnto the Wallie, neere vnto Rachell, burie her. When hee had said these words he stretched forth his feete and slept the sleepe of all the world. When they embalmed him with spices, putting him in a chest in Egypt after he had liued 110. yeares, who saue Ephraimes children vnto the third generation. For vnto Machir the sonne of Manasses, were children born on Iosephs knees. After this all they of Israell bewailed him and al the Egyptians with great mourning. For he had compassion of Egypt as of his own proper members, and assisted them both with his labour and counsel, and did them good at all times and seasons.

The

The Testamente of Benjamin
made to his children at his death
concerning a cleane mind,



Loe what true faithfull loue doth mean,
Al you that louers be:
It is in hart and not in lust,
As heere you plainelie see.

The Testament of Benjamin.



He Copte of Benia-
mins wordes, which he
uttered to his children
being of the age of an
hundredeth and twentie
yeares. He kissed them
and saide : As Isaac

was boine in the hundredeth yeaere of Abra-
ham, so was I in the hundredeth yeaere of
Jacob : and because Rachell died at my
birth, I suckt hir bondswoman Bilha.
For after that Rachell had boine Joseph,
she was barren xii yeaeres. And when she
had prayed to the Lord in those xii yeaeres,
she conceived and bare me : for my father
loved Rachell exceedinglie, and wished to
see two sonnes by hir, and therefore I was
called Benjamin, that is to saie the sonne
of my daies, or the son of my fortowe, be-
cause my mother died in the birth of me :
When I came first into Egypt, and that
my brother Joseph knew me, he saide to
mee : What saide they to my father,
when they had solde mee ? I answered :
They stained this coate with blonde, and
bringing it to him, saide: See if this bee
this sonnes coate or no. And my brother
said vnto mee : Cruell is when the
Ism.

Benjamin
what it sig-
nifieth.

The Testament

**Josephs di-
stres reuen-
ged by God.**

**Temptation
shal not ouer-
come them
that feare
the Lord.**

Ismaelites tooke me, one of them stry-
ping me out of my coat, gaue me a thynn
hirt to put on, & lashing me with a whip,
bad me run. And as he went aside to hide
my garment, a Lion met him, and slewe
him, and so his partners being afraid sold
me to their fellowes. You therefore my
chilozen, loue the God of heauen, and o-
beie his commandements, following that
good and holie man Joseph, and let your
minde be set vpon goodnesse, as ye know
that mine hath bene. He that hath a good
minde looketh rightlie vppon all thinges.
Feare God and loue your neighbors, and
then although the spirit of Bellall tempt
you to al naughtinesse to trouble you, yet
shall it not get the bypermost hand of you
no more then it did of my brother Joseph.
How manie folke would haue killed him
and yet God still defended him: For hee
that fereth God, and loueth his neighbor,
cannot be wounded of the aerie spirite
Bellall: and he that is shielded with the
feare of the Lord, is safe from harm both
of man and beast, and cannot be ouercom
because hee is helped by the loue of God,
which he hath towards his neighbor. For
Joseph brought our father Jacob to pray
for

of Benjamin.

for my brethren to the Lord, that he wold
not laie vnto their charges, the mischief
that they had deuised against him. Where
at Iacob cried out, O sonne Ioseph, thou
hast ouercome my heart. And therewith
all embracing him, hee kissed him twoe
houres togither, and saied: In thee shal the
prophecie of heauen be resembled to the
full, concerning the Lambe of God and
Saviour of the worlde, that the vnspotted
shall be deliuered for the wicked doers,
and he that is without sinne, shall die for
the sinners in the blood of his testament,
to the saluation both of the Gentiles and
of Israell, and he shall dashe Beliall and
all his servants. My children loke vpon
the end of that good man and followe his
mercifullnesse with a good mind, that you
also may haue a crowne of glorie vpon
your heads. A good man hath not a darke
eye, for hee is mercifull and pittifull to all
men, yea though they be sinners and haue
deuised mischief against him, and he that
doeth good, ouercommeth euill: by the
defence of goodnesse, and loueth the
righteous as his owne soule. If another
man bee honoured, hee enuieeth it not:
if a man be enriched, it greeneth him not.

Ioseph is the
figure of Ie-
sus Christ.

A good man.

1 Overcometh euill.
2 Loueth the
righteous.
3 Enuieeth
not.

36

The Testament

4 Praiseth
the valiant.
5 Defendeth
him that fea-
reth God.
6 Admonisheth
the sinner.

7 Pittieth
the poore.
The exam-
ple of a god-
lie man con-
uerteth sin-
ners.

If a man be strong & valiant, he praiseth him, and belongeth him also to be chaste, hee defendeth him that hath the feare of God. He worketh together with him that loueth God, and if a man forsake the 6 almightie, hee warneth him to returne againe. Whosoener hath the grace of the good spirit, him doth he loue as his owne life. He pittieeth the poore, succoureth the weake, and praiseth and honour-
reth God. My children, if ye haue a good mind, euil men shall stand in awe of you, and vnchristes shall for vertue shame be conuerted to goodnesse. So that couetous men shall not onlie depart from their nigardlines, but also giue of their abundance to the needie. If ye bee good dwellers, both vncleane spirit & shall flee from you, and theyr two beastes shall shun for feare of you. For where the regard of god works is in the minde, there darkenesse stieeth a-
waie. For if he doe wrong to anie holie man, he is wite for it: and if a holie manne receiue wrong, he pittieeth the dwer, and putteth it vp with silence. And if anie man betraye a righteous soule, and the righteous praise for his betrayer, the betrayer is not a little disgrated, and the righteous becom-

of Benjamin.

becommeth muche more notable after-
ward, as did my brother Joseph. The guile-
full spirit of Belial hath no power ouer
a good mans mind: for the angell of peace
guideth his soule. He looketh not affectio-
natelie vpon corruptible thinges, ne ra-
keth together riches in the desire of volup-
tuousnesse. Hee is not delighted wth the
pleasures. He graueth not his neighboz,
he suffeeth not himselfe with meate, nei-
ther wandereth he in the pryde of his eyes:
For the Lord is his portion. Hee taketh
no glorie for giuing good counsell: he pas-
seth not how men dishonour him, neither
can he be shamed in anie fraud or guile, vntruth,
strife, or slanderousnesse: for the Lord
dwelleth in him, and inlighteneth his
mind, and he reioiceth before all men in a
good time. A good minde hath not twoe
tongues: one to blesse wth and another to
curse wth: one to slander wth and ano-
ther to honour wth: one of sorrowe and
another of ioie: one of quietnes, and ano-
ther of trouble: one of dissimulation,
and another of truth: one of pouertie, and
another of riches: but it hath one onlie dis-
position pure and vncorrupt towards all.
It hath no double sight nor double hearing

The proper-
ties of a right
eous man.

For

The Testament

For in all things that he doth, speaketh, or seeth, he knoweth that the Lorde beholdeth his hart, and therefore he clenseth his minde that he may not be found faultte, before God and man. But all the workes of Beliall are double, and bitterlie void of simplicitie. Wherefore my children, shun the naughtinesse of Beliall, for at the first he del'ghteth those that obeie him, but in the end he is a sworde, and the father of seauen mischieses. For when the minde hath once conceived by Beliall, it bringeth forth first enuie, secondlie desperatenesse, thirdlie sorow, fourthlie bondage, fifthlie needinesse, sixthlie troublesomnes, and seuenthlie desolation: and for that cause was Cain tormented with seuen punishments by god, for in seuen yeares together God brought euerie yeare a new plague vpon Cain. Two hundred yeares he suffered, and in the nine hundred yeare, the earth was made desolate with the flood, for his righteous brother Abels sake. In seuen hundred yeares is Cain iudged, and Lameche in seauentie times seau'n: for they that are like Cain in spitefulnes and hatred towarde their brethren, shall bee punished with the same punishment for ever

Disobediēce
the father of
seuen mis-
chieses.

1 Enuie.

2 Desperatio

3 Sorow.

4 Bondage.

5 Needines.

6 Trouble.

7 Desolation

An example
of Cain.

of Benjamin.

ner as he was. You therefore my chyliden,
eschew malice, enuie, and hatred towards
your brethren, and cleaue to goodnes and
louingnesse. He that hath a minde cleane
in loue, loketh not vpon a woman in way
of lecherie. For he hath no defiling in his
hart, because the spirit of the Lord resteth
in him. For as the Sunne is not defiled
by shyning vpon a puddle or dunghill, but
doth rather dye by and dye a waie the
stinke, euen so a pure minde strueth a-
gainst the vncleannesse of the earth, and
ouercommeth it, but is not defiled it selfe.
And I perceiue by the sayenges of the
righteous Enoch, that there shall bee euill
deeds among you. For ye shal defile your
selues with the fornication of Sodome,
and perish all saue a fewe, and multiplie
inordinate lustes in women, and the rei-
gne of the Lorde shall not be among you,
for he shall take it a waie suddenlie. Ne-
uertheles the Lords temples shalbe made
in our portion, and it shall bee glorious a-
mong you. For the Lorde himselfe shall
take the kingdome vpon him, and the
twelue tribes shall bee gathered together
there, and all nations shall resorte thither,
vntill the most highest send his saluation

An apt simi-
litude to a
mind resi-
ting sinnes,

Prophecie
of the natu-
re of Christ,

The Testament

in the visitation of his onelie begotten.
And he shall enter into the first Temple,
and there the Lord shall suffer wrong, and
be despised and bee lifted vp vpon a peece
of timber. And the Veile of the Temple
shall bee rente asunder, and the spirite of
the Lord shall come downe vpon the gen-
tiles poured out as fire, and rising vp from
the graue, hee shall ascend from earth to
Heauen. He shall remember how base he
hath bene vpon earth, and howe glorious
he is in heauen. When Joseph was in E-
gypte, I longed to see his person, and the
forme of his countenance. And throught
the prayers of my father Iacob, I sawe
him awake in the daie of his full and per-
fect shape. Nowe theerfore my children
knowe you that I shall die. Wherefore
deale euerie of you tuelie and rightfullie
with his neighbour, worke ye iustlie and
faithfullie, and keepe ye the lawe and com-
maundement of the Lorde: for that doe
I teach you in steade of all inheritaunce.
and glue you the same to your Children
for an everlasting possession. For so did
Abraham, Isaac, and Iacob, they gaue vs
all these thinges for an inheritaunce, say-
ing: keepe the Lords commandementes
till

Of his pas-
sion.

Matth. 27.
Of the com-
ming of the
holie spirit.

Of his assen-
tion.

of Benjamin.

ill hee reueale his saving health vnto all nations. Then shall yee see Enoch, Noe, Sem, Abraham, Isaac, and Iacob, rising at his right hande with ioyfulnesse. Then shall we rise also euerie of vs to his owne Scepter, worshipping the king of heauen which appeared on earth in the base shape of man. As manie as beleue in him, shall reioyce with him at that time. And all these shall rise againe to glorie, and the resloue vnto shame. And the Lorde shall firste of all iudge Israel for the vnrightheousnesse committed against him, because they beleued not in God that came in the fleshe to deliuer. Then shall hee iudge all nations, as manie as beleued not in him when he appeared vpon earth, and he shall repproue Israel among the chosen of the gentiles, as he repproued Esau in the Mediantes, that seduced his brethren by fornication and Idolatrie, who were estranged from GOD, and fell awaie from the inheritance of the Childzen, because they feared not GOD. But if you walke in holinesse before the Lord, ye shall dwell in hope againe in mee. And all Israel shall be gathered to the Lorde, and I shall no more be called a rauening Wolfe, for

A prophesie
of the last
comming of
Christ.

The resur-
rection and
iudgement
described.

L. ii,

pong

The Testament

Apphelle
of the natu-
re of Christ.

Christ de-
scribed.

Christ wi-
peth awaye
our sinnes.

your robberies sakes, but I shall bee cal-
led the Lordes workeman, which giueth
foode vnto suche as doe good. And if in my
seede shall bee raysed vpp the beloued of
the Lord, whose voice shall bee heard vpon
the earth, and he shall giue new know-
ledge, and enlighten all Nations with
the light of vnderstanding, and shall come
vp to saue Israell. Hee shall take from
them as a wolfe, and giue to the Syna-
goge of the Gentiles, and continue in the
Synagoge of the Gentiles to the worlds
ende. Hee shall bee among their Princes
as musicall melodie in the mouthes of
all men, and his doings and sayings shall
be twitten in holie booke. Hee shall be
the Lordes dearling for evermore: And
as concerning him, my Father Jacob
taught me, saying: Hee shall amend the
defaults of thy tribe. And when hee had
ended these sayings, he commaunded his
chilbzen to carrie his bones out of Egypt,
and to burie them in Hebron by his Fa-
thers. So Beniamin died a hundred
and fife and twentie yeare olde in a good
age, and they put him in a Coffin, and in
the fourescore and eleventh yeare before
the departure of the Israelites out of E-
gypt

of Benjamin,
gypt, they and their brethren conuected
their Fathers bones priuillie againe into
the land of Chanaan, and buried him in
Hebron at the fecte of his fathers, and
returned againe out of the lande of
Chanaan, and dwelt in Egypt,
till the date of their depar-
ture thence all
together

FINIS.

L.iii.

How



How these testaments of the
twelue Patriarchs, were first found,
and by whose meanes they were
translated out of Greeke
into Latine.



These testaments were hid-
den and concealed a longe
time, so as the teachers and
the auncient Interpreters
could not find them. Which
thing happened through the spitefulnesse
of the Jewes, who by reason of the mosse
evident manifest, and often propheties of
Christ that are written in them, did hide
them a long while. At length the Grekes
being verie narrowe searchers out of anti-
ent writings, sought these testaments
warelie, and got them more warelie, and
translated them faithfully out of Hebrew
into Greeke. Neuer thelesse, this writing
continued yet still vnknowne, because
there was not anie man to be found, that
was skilfull both in the Greek and Latin,
nor anie interpreter that might procure
the translation of this noble worke, untill
the time of Robert the second, surnamed
Grosthead Bishop of Lincolne, who sent
diligent searchers as farre as Greece, to
fetch him a copie of the said writing with-
out

that respect of their charges which bee bare
most liberallie. Therefore to continue to the
remembrance of those mosse lightsome
prophecies to the strengthening of the
christian faith, that reuerend Bishop did
in the yeare of our Lorde 1242. translate
them plaine fullie and faithfullie, worde
for word out of Greeke into latin, (in which
two tonges he was counted verie skilful)
by the helpe of M. Nicholas Greeke, par-
son of the church of Datchet, and chapleine
to the abbot of S. Albons, to the intente
that by that means the euident prophecies
whiche shine more brighte then the daie
light, might the more gloriouslie come a
broade to the greater confusion of the
Iewes, and of all heretiks and enemies of
the Church of Christ, to whome
be praise and glorie for
euer, Amen.



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